The Outlook

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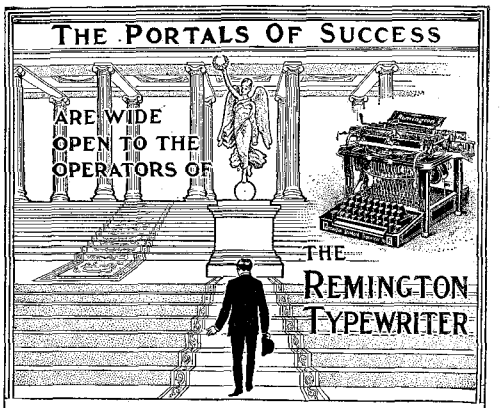

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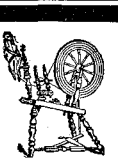

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The Outlook

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At Work in the Coal Fields

The Anthracite Coal Strike Commission has begun its work in the anthracite fields accompanied by a few representatives of the coal roads and of the miners. Among the representatives of the miners is the Rev. Peter Roberts, pastor of the Congregational church of Mahanoy City, who was formerly a miner, was later a student of economics at Yale, and is the author of the authoritative work upon "The Anthracite Coal Industry." The Commission has made it a part of its work to go down into the mines, see and feel the conditions of the work, and also, very sensibly, to question individual workers about their wages and hours, instead of trusting to the conflicting generalizations of superintendents and union officials. The method of individual inquiry, if pursued in only a few scores of cases of workmen in different stations, gives not only a more vivid but a more truthful presentation of conditions than can be obtained from volumes of tabulated figures presented by either side to the controversy. Upon one important point the Commission has already reached a unanimous agreement. The new wages accorded by the Commission are to date from November 1. In all of the great company mines the men are back at work, but at some of the independent mines they are still on strike because the employing firms require them to seek re-employment by signing individual contracts. The character of these contracts is not fully reported in the despatches, but it looks as if in these cases the independent operators were practically refusing to act as though the strike had been settled, and are, on the contrary, assuming that all their former employees are out and their coming back is a matter of favor in each individual case. To the public the most trying event of the week was the celebration of "Mitchell day" by the suspension of work. It is true that this day has been celebrated yearly since the successful conclusion of the strike of 1900, and it is also true that Mr. Mitchell's speech before the great assembly at Wilkesbarre was a model of good sense and good citizenship, but it would have been better if, after nearly a half-year of holidays, the miners had this year spent this day at the work needed by their families and the public. Nevertheless, sentiment is the thing which the poor, more than the rich, live by, and the desire of the mine workers to celebrate their leader's victory was perhaps not to be repressed.

❀

Wage Reduction by Agreement

The American Tin Plate Company, after long negotiation with the officers of the Amalgamated Association of Tin Workers, has entered into an agreement by which the latter body accepts a three per cent. reduction of wages to enable the former to take a contract to supply the Standard Oil Company with cans for its export trade. At the present time the oil company gets these cans from Wales, being able to import them practically free of duty, as it receives a rebate of duties previously paid when it ships the cans abroad. By the new agreement the work of making these cans will be transferred from Welsh tin-workers to members of the Amalgamated Association. Although the reduction is not a large one when considered from the percentage point of view, it is the principles and not the details of the settlement which deserve public notice. The important principles illustrated by this amicable co-operation of capital and labor are two. The first is one which the public has been and still is very slow to recognize, namely, that the organization of labor affords a basis

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for agreement between laborers and capitalists quite as effectively as for war between them. Under an individualistic system the employers in this case might have reduced the wages of their workers and taken the foreign contract; but the workers could hardly have understood the reduction and certainly could not man by man have agreed to it in such a way as to have secured harmonious cooperation. The other principle is that by industrial agreement between employers and employed, which is made possible by the organization of both, the partnership can meet successfully the competitions of foreign trade which otherwise they could not meet. Incidentally it suggests an explanation of the fact that a manufacturing concern sometimes finds it worth while to sell its goods abroad for a less price than it charges at home; and also suggests that agreements between organized capital and organized labor may be made use of to charge the public a higher price than the public would have to pay under an individualized industry, more perhaps than is legitimate. But that difficulty the public can meet when it arises.

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Municipal Monopolies

With the growing demand for the municipal ownership and operation of municipal monopolies arises the question as to how the plants of existing companies are to be taken over and paid for by the city. An interesting contribution to this question has lately been made by Holyoke, Mass. That city having determined four years ago to take over the plant of the Holyoke Water Power Company, proceedings were begun in the courts to determine the value of the franchise and the plant. The Supreme Court appointed three Commissioners under the Municipal Lighting Act of 1893, this being the first case to arise under the act. The Commission recently handed in its report, naming $708,790 as the price the city should pay. The cost of the litigation has amounted to $250,000, and, while the Company thinks it should receive more and the city that it should pay less, the figures will probably be accepted rather than run the risk of further expensive litigation. The property of the Company consists of gas and electric-light plants for the supply of light both to the public and individuals. The Commission at the outset adopted the following rules: 1. To determine the value of the several parcels of real estate used in connection with the two plants for what they were worth in the market as part of the plants. 2. To determine the cost of reproducing all parts of the buildings and machinery that could be duplicated and the market value of such parts as could not be reproduced. 3. To determine the depreciation, from age, wear and tear, or other causes, of the existing plants, to be deducted from valuation of reproduced plants as above. The Commission refused the claim of the Company to allow for the franchise, although it did allow for the services rendered in securing customers, and did take into consideration the prices charged for gas and electricity and the amount of admitted profits as evidence of the value of the plants as going concerns. If it is going to take four years and cost $250,000 to value a $700,000 plant, it would seem that the act was defective or else that the Company had opportunities for delay of which it did not hesitate to avail itself, for during the pendency of the litigation the Company has been in possession and has been taking all the profits. This fact led the Commission to make its award without interest. A more advantageous method of procedure would be to give the city the same right in the matter of such monopolies as it has in the matter of streets—the right to go ahead and take the property after entering security, and leaving the question of compensation and damages to be determined subsequently. The slow and costly procedure of the Massachusetts Act of 1893 as illustrated in this case indicates a necessity for amendment.

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The Americanization of Canada

Mr. Charlton's article on Canadian reciprocity in a recent number of The Outlook indicates one side of current opinion in Canada regarding the influence of our tariff. The other is presented by Mr. W. F. Hatheway in the London "Contemporary Review." Mr. Hatheway calls attention to the fact that Canadians buy nearly three times more in value from the United States than from

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the United Kingdom, and this despite the adverse effect of our tariff on Canadian farmers—twenty-five per cent. on flour, twenty-five cents a bushel on wheat, thirty to forty-five cents a bushel on barley, fifteen per cent. on cattle hides, eleven to thirty-three cents a pound on wool, and two dollars a thousand feet on lumber. The Canadian farmer's exports to the United States, therefore, have greatly fallen since 1866 (the year of the abrogation of the reciprocity treaty). According to Mr. Hatheway, Canadian farmers now say: "If Canada were in the Union, from $8,000,000 worth of farm products sold now we could soon make it $48,000,000 worth. . . . We have increased our purchases from the United States since 1866 over threefold; but (leaving out the Yukon gold) the United States have not increased their imports from us at all during the same period. In 1901 we bought from them $119,000,000 worth, and from the mother country only $43,000,000 worth." The effort of the Dominion Government to counteract this tendency by a one-third rebate on British goods has failed, for, after allowing for the preference, the duty paid on United States imports is 24.83 per cent., against 24.87 per cent. on British goods. In 1901 the imports from the United Kingdom had increased only 7¾ per cent. since 1866, whereas the increase from the United States was 318 per cent. Canadians have now to contend with a new phase of American aggression, says Mr. Hatheway; he refers to the recent prodigious investments by our citizens in Canadian coal, iron, oil, lumber, and tobacco concerns. It is also known that Americans have been endeavoring to buy the Intercolonial, the Grand Trunk, and the Canadian Pacific railways; a United States syndicate has already obtained control of the Canada Atlantic. American capital controls the Cape Breton coal fields, and Canadians are alarmed because the United States Steel Corporation is looking on the Nova Scotian plants as rivals to be bought out or crushed out. Mr. Hatheway's remedy for all this is a higher Canadian tariff against the United States and preferential trade within the British Empire. Unfortunately, however, for his plan, the fact that the United States sells to Great Britain 27 per cent. of the British total imports, whereas Canada sells only 4¼ per cent., would indicate that, so far as we are concerned, the British Government may be slow to act upon any proposal for preferential trade within the Empire.

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The Mohonk Conference and the Vreeland Bill

The most notable session of the Mohonk Conference recently held was that in which the allotment of lands in severalty to the New York Indians was discussed. Mr. Vreeland, who last spring presented the bill to Congress to provide for this allotment, opened the discussion with a clear, forcible speech, stating the various points necessary to be considered. A letter from Bishop Walker vehemently condemned the proposition, and there were a few others who were opposed, but whose opposition seemed to rest on unstable foundations. On the other hand, men like Judge Andrews, of the Court of Appeals, ex-Senator Whipple, who has lived near an Indian reservation forty-five years, Philip C. Garrett, who was one of the commissioners to study this subject, and others, pronounced themselves as heartily in favor of the reforms to be secured by the Vreeland bill, and based their arguments on sound legal, economic, and philanthropic grounds. Even the Rev. Mr. Hubbell, who ten years ago in the Mohonk Conference antagonized every attempt to secure the breaking up of the New York reservations, with unmistakable honesty of conviction, and courage to declare his changed views, confessed to the members: "I fought you with all my might ten years ago; I am with you today." The main points discussed were the cloud on the title cast by the claims of the Ogden Land Company, and the best way of wiping out that cloud. It can be extinguished by the payment of two hundred thousand dollars. Where is that money to come from? Some said, Let the United States pay it from the treasury. The bill provides that it shall come from a fund of two million dollars soon to be paid to the Seneca Indians, who can well afford the seventy-five dollars apiece that it will cost to establish an undimmed claim to their individual holdings. It is held on good authority that the United States Government has a perfect right, regarding the Indians as

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wards, to expend that money in their behalf from funds due the Senecas, especially as it is clearly seen that the value of their lands will jump from ten dollars to at least thirty per acre by the surety of title the settlement of the claim will give. Many who listened to the able discussion were ready to agree with Mr. Smiley, who said at the close: "When you began, my mind was not made up; it is now thoroughly made up. The eminent men who have spoken have cleared the sky of all clouds, and I am now fully settled in my mind what is best to do."

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The Platform This sentiment was embodied in the platform, which urged the prompt passage of the Vreeland bill. The platform called also for the discontinuance of Indian agencies where no longer needed; the breaking up into individual holdings of the great tribal trust funds; the prevention of the public exhibition of pagan customs; the establishment of unrestricted trade at Indian agencies; the still further development of the present policy of the Indian Bureau of furnishing work and paying for it instead of giving out rations; and urged that trust patents should be made independent of any power of annulment by any officer of the Government. Approval of the gradual substitution of the State public schools for Indian schools was affirmed, and missionary work was commended. Of course there was the perennial appeal to the Government to select only trustworthy men as the agents of the Government, with the equally perennial statement of the impossibility of realizing such a desire. Only a few speakers from the field ventured to give an unvarnished statement about the actual state of affairs under agents who should never have been appointed and who ought to be removed at once and would be but for the Senatorial prop behind them. It is a fact that under one such agent circulars were sent to the outside Indians telling them that the Commissioner of Indian Affairs wanted them to come in and have a good sun dance; that he would probably be there and have a council and that several Government beeves were to be killed. White men came to witness these dances and were charged fifty cents each. It was advertised in the papers. The effect was most demoralizing in every way. Yet the agent had urged the Indians to have these dances, entirely in opposition to the wishes of the most intelligent among them. It means a loss of a full month of time in the busy season of the year, but, apart from the economic loss, the loss to decency and propriety is beyond description. Other unfit men are still acting as Indian agents, though as a whole the agents are better fitted for their work than they used to be. If the Senators would allow the closing up of many more reservations, the conditions would be still better. There was perfect unanimity in this belief. Indeed, the conference was notable for the high-tide mark of harmony. A Catholic archbishop, Archbishop Ryan, of Philadelphia, was one of the most respected guests and speakers, while an active Unitarian was the presiding officer.

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The Strikes in France The past fortnight in France has been nearly as important for the cause of labor and the solidarity of society as was the preceding fortnight in America. As regards the coal strike, radical opinion was early reflected by three speeches in the Chamber of Deputies from three Socialist members. M. Thivrier declared that the Government, by placing troops at the service of the companies, had abandoned its neutrality, and he demanded their recall. M. Basly insisted that the Government should impose arbitration on the mine-owners, who, he declared, alone benefited by the strike, as it kept up the price of coal. The most notable speech, however, was that of another and more famous Socialist, the orator M. Jean Jaurés, who also begged the Government to intervene and end the struggle. He explained the claims of the miners, and asked the Chamber to pass laws providing for eight hours' work a day and old-age pensions, and to adopt other measures in favor of the miners. President Roosevelt's name was enthusiastically cheered when M. Jaurés urged the Government to follow the example of the American President's conciliatory attitude in dealing with strikes. These appeals were favorably regarded by a majority of members, and M. Combes, the Premier, willingly undertook to use his influence

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to secure a pacific solution. In his statement before the Chamber he justified the despatch of troops to the coal regions, saying that, except in a few instances, order had been maintained. He promised to support the bill dealing with the hours of work now before the Senate, and to submit to Parliament the question of old-age pensions and insurance against accidents to workmen. But the question of wages, he said, must be settled between the workmen and their employers. In conclusion the Premier said:

> The Government will strive to bring about a favorable solution of the labor questions, and is willing to intervene in order to urge an equitable solution of the strike, which is causing great misery and is perhaps ruining the mining industry, while at the same time causing rejoicing to foreign competitors.

Later the following order of the day was adopted by 375 votes to 154:

> The Chamber of Deputies, taking into account the declaration of the President of the Council that he will press in Parliament the discussion of and vote on the reforms interesting to the miners, and confiding in his firmness and wisdom to protect the liberty of work and the free exercise of the right to strike, invites the President of the Council to use all his influence to cause both parties to accept arbitration.

In sympathy with the striking coal-miners the dock laborers had also ceased work, and at the port of Dunkirk serious disturbances occurred. The strikers terrorized the town. All houses were closed and shop-fronts were barricaded. The strikers cut the moorings of the foreign colliers, attacked the offices of anti-strike newspapers, and even invaded the law courts, interrupting business there. In these enterprises they were repeatedly charged by the ever-increasing bodies of troops, some of the rioters being killed and others wounded, until finally they succumbed to overwhelming numbers of soldiery, and by a vote of 1,711 to 481 decided to resume work. The dockers of Marseilles, however, are still firm, so it is reported, in their determination to permit no foreign coal to land until the mine-owners yield to the strikers' demands.

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The Irish Storm Abated

The Irish members of Parliament have gained their point and secured a debate of Mr. Wyndham's application of the Crimes Act to Ireland; and to the turbulence which marked the early sessions of Parliament, and which was undoubtedly prearranged, has succeeded a calm which must be very grateful to the Government. The seats usually occupied by the Irish members have been conspicuously empty for the past week, many of the members having left the city, and it is said the party will take no further part in Parliamentary matters until the return of Mr. Redmond, who has been securing funds for the Irish cause in this country. Conditions in Ireland have undoubtedly improved, but there will be no permanent peace for the country or for the English Government until some kind of Home Rule is adopted. The basis of the present agitation is agrarian, as has been largely the basis of all Irish agitations; but united with that is the determination of the Irish to secure for themselves the same kind of direction of their own local affairs that is conceded to the English and to the Scotch. That this concession will ultimately be made there is small reason to doubt. For the time being, however, no Home Rule measure is seriously discussed. The Irish members are not opposed to the Education Bill; but it is suggested in various quarters that the Government will do well to prepare itself for surprises; the vacant seats may be filled very suddenly, and at a very inauspicious time for the Ministry.

❀

Bishop Talbot and British Education

The British Government's Education Bill has called forth much discussion; but nowhere, so far as we know, has the situation been more interestingly treated, pro and con, than in the October "Empire Review" by Dr. Talbot, the Bishop of Rochester, and the Rev. Dr. Guinness Rogers, the eminent Congregational minister. Dr. Tabot declares that the bill is an improvement because it brings both kinds of schools—the Board or common schools, and the Voluntary or Church schools—under one authority, and gives support to both from the rates paid by the friends of both. The Bishop acknowledges that the educational field is not uniform: whereas the urban areas have a heavy balance on the Nonconformist side, in the country places the Church retains some advantage. There are over eight

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thousand places which may be called one-school areas; in two-thirds to three-quarters of these there is a Voluntary school, and only in one-fifth to a quarter is it a Board school. The bill provides that all rate-payers shall contribute to this one school, unless, indeed, it should prove in any instance that there is room for two schools, in which case the Nonconformists will be helped to build, but this will be a rare case. The question, "Is the bill just to Nonconformists?" becomes acute wherever the village Baptist or Wesleyan is rated to keep up the Voluntary school, built and maintained by Churchmen (though, if before 1871, with some help from the Imperial Treasury). The Bishop declares, with great fairness of mind, that the bill is not just to Nonconformists, if their case be taken by itself and regarded abstractly; it is only substantially just because the alternative would be an injustice. It is just because it attempts to combine as fully as possible the substance of both claimants. It insures that the school shall remain a Church school, so far as is compatible with the admission to the management of persons who may have no sympathy with the Church, or even with the religious character of the school; and probably with security that the Nonconformist child shall not only be exempted, as he always is by the conscience clause, from Church teaching, but shall have a Scriptural alternative provided for any catechism teaching. Conversely, it secures for the Nonconformists an open school without danger of proselyting and harm, so far as this is possible without destroying the Church school, which suits the majority of the people, and which has behind it honorable history.

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Dr. Guinness Rogers and British Education

On the other hand, Dr. Guinness Rogers declares the present to be no strife for sectarian ascendency; it is rather a conflict between two opposite ideals of national life and duty. The true question is whether the religious education of children is to be undertaken by the State, or is to be trusted to the voluntary efforts of Christian churches. Where the only school is an Anglican one, the children of the Dissenters are compelled to attend it. The present bill makes the situation worse by giving to these schools an independence of the State, and by leaving them practically under the control of the Church. The Government pleads that the time has come when it must remedy the defects existing in the present system, and more especially co-ordinate primary and secondary education. The design is admirable, says Dr. Rogers, but the professions with which the bill were introduced are far from being carried out in such changes as the abolition of the School Boards, for instance.

> It is certainly a curious method of increasing the efficiency of our educational system to abolish the only bodies which have thoroughly addressed themselves to the work, and have done a service to the country the value of which it would not be easy to exaggerate. But this very efficiency is their fault, and they are to be swept away to make room for committees of town and county councils. . . . In the view of the "Spectator" the School Board is a body many of whose members "have acquired that taste for reckless and wasteful expenditure of public money which is the curse of modern local government." . . . It may be that the Boards have been too lavish, but if it be so it is quite possible to find some other method for putting a check on so dangerous a tendency.

In resistance to the Government's measure, says Dr. Rogers, "I have never known Nonconformists more united and more resolute. . . . Even if the bill pass, it will not work, while the attempt to enforce it will disturb the entire country." Where, then, is a remedy to be found? The first question is that of control. Denominational schools should cease to be voluntary when the State undertakes their entire support. Their buildings have been to a considerable extent provided by their own friends, and the State is in justice bound to pay for their use. When that has been arranged and the schools have been placed under a board of management, there comes the question of the religious teaching to be given. With Dr. Rogers, The Outlook believes that this can be solved in only one way—the restriction of the work of the State to secular teaching.

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English Church Congress

If the very incomplete reports of the English Church Congress which have been sent by cable are to be trusted, the session of that body has been the most outspoken

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in utterance of radical opinions in the history of that organization, or perhaps in the history of the English Church. The Outlook has already reported the substance of the discussion on the reunion of the churches, with the declaration of Canon Henson that the non-episcopal churches must be frankly recognized, both as regards the validity of the ministry and the eucharist; and of the equally radical discussion of the subject of the nature of miracles, and the true interpretation to be put upon the miraculous. Canon Fremantle, who is widely known in this country as a suggestive writer of the Broad Church school, delivered an address on "Natural Christianity," on Wednesday of last week, in which he is reported to have asked whether it was irreverent to believe that Christ would not have made a distinction between what modern science recognizes as death and forms of swooning and hysteria, and whether when he bade his disciples heal the sick and raise the dead he might not have been speaking of what would be accepted in a different sense by scientific men of to-day. Canon Fremantle is also reported to have said that he could not look upon the resurrection as an evasion of natural law; and that as regards the birth of Christ from a virgin, his own belief was that the statement ought to be left out of account, because, except in the first two chapters of Matthew and the first two chapters of St. Luke, no reference was made to it in the New Testament. These opinions naturally called out very vigorous dissent and protest. We reserve any expression of our opinion on this discussion, and we advise our readers to reserve their opinions, until fuller reports can be obtained of this Congress. When they arrive, we expect to give our readers some account of them; until then it will not be possible to give authoritative interpretation of them.

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The Methodist Missionary Convention

The Missionary Convention of the Methodist Episcopal Church held in Cleveland, October 21–24, was in many respects a remarkable gathering. It was the first Convention of the kind ever held by that Church, being a delegated rather than a mass convention. Delegates were present from nearly every State in the Union, and from every mission field in which the Methodist Episcopal Church is at work. Bishop Andrews was the presiding officer at all the sessions. He gave a noble keynote to the Convention in the opening address, which was of unusual scope and power, and in which he outlined the reasons for the Convention and the results it was hoped would accrue from it. There were in all thirty-one addresses, besides those delivered at two parallel meetings in Cleveland churches. The chief addresses were that of Bishop Andrews, just mentioned; that of Bishop Fowler on the marvelously attractive opportunities for the Christian Church to enter and occupy heathen fields; that of Dr. A. B. Leonard, Missionary Secretary, on the emergency now confronting the Methodist Episcopal Church in its mission work; that of Bishop Foss on the perils involved in the policy of retrenchment which the Missionary Society has been compelled to adopt in recent years because of diminished financial support; that of Bishop Warren on "The Place of Prayer in Missionary Work;" that of Mr. John R. Mott, of the Student Volunteer Movement, in which he discussed with great ability and convincing argument reasons why the Methodist Episcopal Church must go forward in missionary enterprise and achievements; that of Mr. Robert E. Speer on "Christ our Living Leader;" and the addresses of four of the Bishops representing the chief foreign mission fields of the Church, Bishop Moore speaking for China, Korea, and Japan, Bishop McCabe for South America and the work in Latin countries, Bishop Hartzell for Africa, and Bishop Thoburn for India, Malaysia, and the Philippines, although this last field had a special representative in Dr. Homer C. Stuntz, of Manila, who delivered a remarkably effective address. The need of evangelizing agencies in the great cities was ably presented by Dr. F. Mason North, of New York. The climax of the Convention was reached on Thursday evening, when, with a spontaneity remarkable even for a Methodist assembly, over $300,000 was pledged in a very short time for missionary purposes. This sum was increased by about $25,000 at a subsequent meeting, and the Convention has issued an emergency call to the Church

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to bring the total up to $500,000 by the middle of November, at which time the General Missionary Committee holds its annual meeting at Albany. For widespread interest, attendance, spiritual fervor, deep enthusiasm, high grade of public deliverances, generous response to calls for financial aid and for stimulative influence upon all the activities of the Methodist Episcopal Church at home and abroad, the Convention is without a parallel in the history of universal Methodism.

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The Missionary Murders in China

At the headquarters of the China Inland Mission in London a detailed report has been received of the murders of the two English missionaries, the Rev. Messrs. Bruce and Lewis, in August last, at Chenchau, in the province of Honan. It seems that rioters posted placards urging the destruction of the English chapel at Chenchau and the annihilation of the foreigners there. Mr. Bruce sent a remonstrance to the local magistrate, who proceeded to the mission accompanied by troops, but the remonstrance arrived too late; Mr. Bruce had been murdered before the magistrate arrived. Mr. Lewis was startled by a rock crashing into his study, and escaped to a neighboring house, the occupants of which thrust him out; the military force on duty at the Yamen (or compound containing the Government buildings) slammed the door in his face, and Mr. Lewis was murdered in the street. Of thirty persons arrested in connection with these crimes only two have been beheaded, and these, two ignorant peasants, are, after Chinese custom, not at all responsible, those really responsible being "exculpated" through the sacrifice of these dummies. Indignant at such a mockery, Mr. Fraser, British Consul-General at Hankau, demanded (1) the execution of the military mandarin whose conduct was directly responsible for Mr. Lewis's death, and (2) the adequate punishment of the other officials concerned in the affair. To this the Chinese Government paid no heed. Thereupon Sir Ernest Satow, British Minister to China, announced that he would decline all social intercourse with the Imperial Palace at Peking on account of this miscarriage of justice. At a levée a few days later he was conspicuous by his absence. The Dowager Empress's adopted daughter then gave a tiffin to the women of the various foreign legations, but no English woman appeared. Prince Ching, head of the Chinese Foreign Office, became somewhat alarmed at this attitude, it is said, but, as no energetic reparation was forthcoming, the British Government promptly ordered four gunboats to proceed up the Yangtse from Shanghai to Hankau. This vigorous action has given widespread satisfaction, especially to those missionaries and other observers in the foreign colonies at Tientsin, Chifu, Fuchau, and Hongkong who have been calling attention to the fact that the Government's two months' protection of guilty officials shows an unwarrantable leniency on the part of the Powers in the dealings of 1900.

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The Dowie Financial Embarrassments

An order by the Cook County Probate Court demanding the return of $50,000 for which the heirs of an estate are suing, together with the filing of suits for several small debts, has given rise to serious doubts of the solvency of John Alexander Dowie. His larger creditors, however, appointed an investigating committee, whose "confidential" report has lately been made public. After carefully revising the "Overseer's" own estimate of his assets, these representatives of some of the most substantial firms in Chicago report a "net worth over debts" of $776,657. That there is, nevertheless, an embarrassing shortage of cash at Zion City is evident from the following appeal for small loans on notes of hand issued October 8 by "Elijah II." to the faithful everywhere—"Zion in America, Zion in Europe, Zion in Asia, Zion in Africa:"

I do not ask for gifts to help the great financial and commercial institutions of Zion, but I lovingly direct you, as God's minister and your general overseer, to come immediately to our help by making immediate investments or immediate advances to the fullest extent of your power.

If it is not convenient for you to invest in Zion stocks, I shall be glad for you to lend upon my personal note, my signature to which controls every cent of the $23,000,000 of Zion's assets.

We shall receive sums of $5 and upwards for periods of three, six, or nine months, as may be most convenient. These notes will bear interest at 6 per cent. per annum, interest

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payable quarterly if desired, or payable with principal when the note matures.

I am sure that the response to this appeal will be prompt and large, and I send it forth in full faith that every one of you will realize at this time the unity of the spirit in the bond of love and peace, of faith and hope, and of joyful co-operation, which characterizes Zion everywhere.

Despite the better showing in assets than was expected, the suspicious minuteness and immediacy of this demand for five dollars from everybody everywhere is at least more indicative of the beginning of the end than of the "general financial stringency" throughout the United States, to which the necessity for these loans is *ex cathedra* attributed.

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A Forty Years' Schism

The faint and final echo of an uproar that, forty years ago, resounded from South Africa through Great Britain and America, has been noticed by very few. At the recent meeting of the Diocesan Synod of Natal the congregation of St. Paul's, at Durban, was received back into the organization of the Anglican Church, outside of which they had remained these many years in loyalty to their cruelly treated Bishop, John William Colenso. In 1862 Colenso, missionary bishop among the Zulus, published his famous book, "The Pentateuch and Book of Joshua Critically Examined." It was the forerunner of the higher criticism since cultivated among British and American scholars, and his positions now seem moderate in comparison with present-day publications that are received with tranquillity. It was not written with an iconoclastic purpose, but had grown out of his missionary work among a people whom he had found incredulous of the legendary features of the Pentateuch. But it raised a great outcry. He was excommunicated by the metropolitan of Cape Town. Clergy and laity, who loved him for his work's sake, were threatened with excommunication if they adhered to him. The English bishops took up the cry, but made themselves, by their unscholarly attacks, as Professor Hitzig, of Leipsic, said, "the laughing-stock of Europe." The excommunication was canceled by the judicial authorities in England, and the Bishop's opponents were forbidden to deprive him of his salary; but social ostracism was visited upon him, and the violence of the press increased. Only Dean Stanley and Bishop Thirlwall stood squarely by him in the English Church. For a time Colenso was effectively discredited. But the treatment given him caused a schism among the churches of his African province. Among those that adhered to him he continued to exercise his office, and had a large following both among the colonists and the Zulus. To the latter he was such a friend as the late Bishop Whipple was to the Indians of Minnesota, and defended them against the rapacity of the whites.

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A Modern Production of an Old Morality

The production by the Elizabethan Stage Society of London of a fifteenth-century morality play has been a striking event of the theatrical season in New York. The performance has the atmosphere less of a play than of a mediæval church service. But there are moments during the hour and forty minutes of the performance that are in feeling both stirring and dramatic. The argument of the play is simple in the extreme. Adonai (Jehovah) calls upon Death to summon Everyman to leave his self-indulgence and appear with his reckoning for judgment. Everyman finds Fellowship, Kindred, and Riches, each personified, forsaking him. At last his Good-Deeds, rejuvenated by his penance and confession, accompanies him beyond the grave and presents his case to Adonai. There are three significant elements in the presentation of this old morality play. First, it is intrinsically interesting; the dramatic character of the play is impressive; and the impersonations of the performance are excellent. Second, it affords a glimpse into the mediæval mind that only the most imaginative can get by mere reading. Third, notwithstanding the mediæval forms, it leaves an ethical, not to say spiritual and religious, impression; in a word, it appeals to the modern mind much in the same powerful way as does a Gothic cathedral. Mr. Charles Frohman has been held accountable for much of the present unwholesome course of the American stage. He should at least have the credit that belongs to him for undertaking to carry out this project, which has brought him, indeed could have brought him, little if any

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financial remuneration. The play is not to be confined in its production to New York, but will appear in Boston and we hope elsewhere. It deserves emphatically the attention, and when possible the attendance, of all intelligent people who care for the history of literature, the drama, or religion and the Church.

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Ohio's New Municipal Code

The municipal code just adopted by the Ohio Legislature at its special session is a distinct disappointment to municipal reformers. It does, indeed, provide that City Councils shall be bodies of one chamber instead of two, and that some members of each Council shall be elected by the voters of the entire city instead of by wards. The first of these provisions will meet the approval of nearly all students of municipal government. Municipal corporations, as Dr. Albert Shaw long ago observed, are chiefly business corporations, and no business corporation can afford to have two boards of directors meeting in separate chambers—one paralyzing the work of the other. The provision that certain members of the Council shall be elected by the city at large instead of by wards is expected by many municipal reformers to assure a higher grade of candidates and less log-rolling for local appropriations. But on this point there are differences of opinion, and the experience of St. Louis indicates that it is quite as easy for a corrupt party machine to control general elections as local ones. The accountability of Councilmen to their constituents is often best secured when the Councilmen represent small wards and must rely on the approval of their neighbors for re-election. But these points are all of minor importance compared with those upon which the Ohio Legislature has gone counter to the current of public opinion. The three essential features of the new municipal code are as follows:

1. The division of executive responsibility among boards of varying origin.
2. The further division of responsibility by making some of these boards bi-partisan.
3. The further subdivision of responsibility by giving the Governor power to make appointments when one-third of the Council refuses to ratify the choice of the Mayor.

At every point, it will be observed, the power of the Mayor is minimized. This singular departure from the general tendency of recent municipal legislation is attributed by the Ohio press to a desire of the Republican managers to cripple the power of Mayor Johnson, of Cleveland, the present Democratic leader, who has been exercising absolute sway under a charter which concentrates nearly every executive function in the Mayor's hands.

Of the boards by which the cities are now to be governed the one which has charge of public works—the Board of Public Service—is to be elected by the people. It will be composed of five members, who will divide among themselves the responsibility for its conduct. The Police Department and the Fire Department will be under the control of a Board of Public Safety. The Board will be composed some of two and some of four members, half of whom will be appointed every two years for four-year terms. It will never, therefore, be within the power of the voters to secure at a single election a complete change in the policy pursued by this important branch of the city government. This Board is one of those from which partisanship is supposed to be excluded by a requirement of bi-partisanship—an expedient which in New York doubled the evils of partisanship by facilitating deals between party machines and enabling each to foist upon the public pay-rolls party hacks without party responsibility for the bad service provided.

This section of the code, however, is to an uncertain extent redeemed by a provision that subordinates shall be selected and protected by "the merit system." If this means what it should, it means a great deal, but the fear that it does not mean what it should was strengthened when the Legislature at the very end of its session inserted the extraordinary provision that the members of the Board of Public Safety should be appointed by the Governor if one-third of the Council should for thirty days refuse to ratify the choice of the Mayor. Defenders of the code are now claiming that this provision is not a serious violation of the home-rule principle, because the minority of the

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Council would never dare to withhold their assent to the Mayor's appointments unless those appointments were scandalous. If, however, the home-rule sentiment in Ohio cities is so strong that the minority in the City Council would never dare take power from a Mayor of the opposite party in order to lodge it with a Governor of their own party, it is difficult to understand why the Republican managers in Ohio were ready to run counter to such a sentiment with no concrete gains in view. To have the name of violating home-rule sentiments without the game of increasing party spoils is bad politics as well as a bad principle. The voters of Ohio are certainly justified in thinking that this extraordinary provision in the code was inserted because the Governor of Ohio is pretty certain to be a Republican, and through this provision the Republican party may keep a grip upon the management of certain Democratic cities.

But perhaps the most striking feature of the code is the one which is conspicuous for its absence. The code contains no plan for the control of public franchises. During the legislative session the question of franchises was practically the storm-center of the debate. Senator Hanna had a provision for perpetual or "continuous" franchises. Mayor Johnson had a provision for franchises always terminable at the demand of the public. There was strong Republican as well as Democratic support for provisions that new franchises should not be granted by Councils without reserving to the people, for a short period, the right to pass upon the acts of their agents through a referendum. There was also some Republican as well as much Democratic support for a provision that the possessors of municipal franchises should be required to submit disputes with employees to the verdict of impartial arbitrators, so that the public service should not be interrupted. But all these important measures were finally shelved by referring them to a commission, whose work will doubtless be, as the old English rhyme has it:

> To pause, prepare, advance, postpone,
> And end by letting things alone;
> In short, to earn the people's pay
> By doing nothing every day.

In our judgment, the people of Ohio, without respect to party, should call their representatives sharply to account for this disregard of both public interests and public sentiments, and demand, and enforce the demand, for a reconsideration at the earliest possible day of the whole subject.

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The People and the Ministers

The author of the series of articles in The Outlook on "Religious Life in America" formulates in this issue some of the results of his three months' observations. He has not seen the evidence of that decadence of religious life which some men with less opportunity for observation and a more pessimistic temper have thought they have observed. In New England the unreligion is rather a general anæmic condition than a definitely irreligious one, and signs of a better life are not wanting; in the South, beneath a seemingly unalterable traditionalism currents of intellectual movement are discernible, as in winter the current of the brook flows beneath a thin layer of ice; in the West, despite a religious conventionalism in some sections and an ostentatious disregard of religious conventions in others, there are signs of an increasing hatred of shams and false pretense, and a love of reality and candor. The ministers he finds generally abreast and often in advance of the people on all questions, practical, ethical, and social as well as theological. In the churches themselves he discovers an awakening to the fact of class antagonisms, and at least sporadic efforts to overcome them; nor does he hesitate to declare his conviction that, despite defects, the churches constitute to-day the strongest ethical force in the life of the people. Perhaps the most serious defect he recognizes, as it is perhaps the most universal, is a spirit of denominational rivalry which can hardly be discriminated from that of commercial competition between rival business concerns; the remedy for which is not an attempted agreement in creed, ritual, or organization, but co-operation in Christian activity.

With this one exception his view of the religious condition of the United States, though critical, is hopeful. Even certain

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of the discouraging aspects of that life are so in appearance rather than in reality. Two of these misinterpreted aspects appear to us especially worthy of notice.

Doubtless to many the falling off of both interest in and attendance upon the weekly prayer and conference meeting in the Puritan churches is a sad demonstration of a decadence of spiritual life. But this is by no means so certain as it at first seems. It may be only a demonstration that a more cultivated and reticent age requires for the expression of its spiritual life a different method. The assumption that there is no method of expression but the prayer-meeting contradicts the spiritual history of centuries; the assumption that there is none other so good can hardly be defended from the charge of ecclesiastical egotism. Whether the substitution of liturgical forms of worship for extemporaneous public devotions is a spiritual as well as an æsthetic improvement we do not attempt to say; but certainly it cannot safely be assumed to be a devotional deterioration. The declaration that the prayer-meeting is the thermometer of the church must be taken as true only in case the church has no other meeting for prayer than the prayer-meeting. The broad-minded student of religious conditions cannot forget that the churches which produced Thomas à Kempis and Jeremy Taylor had neither of them a prayer and conference meeting of the New England type.

To the impatient minister or the progressive onlooker it will at times doubtless seem a matter of discouragement that the people lag behind their preacher, as certainly they often do; but it would be a matter of far greater discouragement if the preacher lagged behind his people. If the preachers are to lead, they must precede. Leadership requires more than energy and zeal; it requires patience. The too impatient minister should never forget that, in gradually bringing his church up to see truth and duty as he sees them, he is rendering his Master quite as great a service as he is in directing the energies of his church toward the fulfillment of that duty in accordance with that truth. But if leadership requires patience in the leader, it also requires loyalty in the people. What do they want?—a follower or a leader? an echo who will but repeat their old opinions? a paid advocate who will defend them against critics? or do they want a prophet who will lead them into new and clearer views of truth and inspire them with higher and diviner aspirations? If the latter, they must remember that their preacher is something more and other than a "hired man" to do what his employers bid; that, if he is elected by them as a colonel is by his regiment, they are all the more to follow where he leads, because they have elected him; that if he proposes new plans of church work, they are, if possible, to give such plans a faithful trial without carping or criticism; that if he presents an unaccustomed view of theological doctrine, Biblical interpretation, or ethical theory, they are to give it a receptive hearing—not necessarily an acceptance, but necessarily an open-minded consideration; that they are to remember that it is his duty to study the problems of church work, of spiritual thought, of practical life, and that therefore it is to be presumed that he knows more about such problems than those do whose energies are directed into other channels; and, finally, if they think him partial and incomplete, they are to remember that even Paul said of himself, "We know in part and we prophesy in part."

There are in America more such ministerial leaders and more such loyal congregations than cynics and satirists would have us believe—this our correspondent's observations have demonstrated to him and we hope also to our readers; ministers scattered throughout the country who neither "draw" nor "hustle," who neither attract great audiences by their oratory nor keep the wheels of ecclesiastical machinery buzzing by their executive energy, but who in quiet ways, by personal and pulpit ministrations, are building up the spiritual life of individuals and of churches. Of one such preacher our correspondent gave a graphic picture in one of his earlier articles entitled "A Virginia Country Rector;" of another such preacher he gives a pathetic account in this week's issue. No men of our age and country are doing more for the community than these unknown ministers of the divine love and upbuilders of the spiritual life. Such preachers are not

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often widely appreciated though they may be profoundly loved. In the times of discouragement which must sometimes overtake them they may well reflect upon the saying, "The Lord knoweth his own," and take courage. There are better meters of spiritual power than big audiences, great pew-rents, or a bustling ecclesiastical machinery.

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Is Brotherhood a Heresy?

In a recent article in the "Missionary Review of the World" Dr. Arthur T. Pierson, in a somewhat pessimistic view of present religious conditions, attributes the "backward current" which in some directions he thinks he discerns to several causes; among others to "the new doctrine of the universal Fatherhood of God and brotherhood of man—the more dangerous because it has a half-truth joined to a half-error." The half-truth appears to be that "God is the creator of all;" the half-error that all men are his children. This statement, not attributed to an interview or an address by Dr. Pierson, but printed by him in an evidently well-considered if somewhat pessimistic article, perplexes us. Do we misunderstand him? Or does he misunderstand the doctrine of the Brotherhood of Man? Or does he really think, as he seems to do, that there is no other human brotherhood than that "which Christ himself established upon the foundation of his redemptive work"?

It must be confessed that the phrase Brotherhood of Man has sometimes degenerated into a mere unreligious cant; in other cases, like similar phrases, it is used with either little consideration of its real meaning or with a double meaning attached to it. That Dr. Pierson is a conscientious student of the Bible no one who knows him will question; that any such student of the Bible should question that it teaches very explicitly a Brotherhood of Man founded on the universal Fatherhood of God, and that this teaching underlies and is fundamental to all of its ethical and much of its religious teaching, is to us extraordinary. It is for this reason that we cannot but think that Dr. Pierson attributes to the phrase one meaning, and that those whom he criticises attribute to it a different meaning.

In the opening chapters of Genesis it is declared that God made man in his own image and breathed into him the breath of life. Surely, if this breathing signifies anything, it is that God breathed into man the breath of his own life. Surely, if the declaration that God made man in his own image means anything, it is that man is like God in some fundamental and essential elements of his nature, elements created in him in his creation and belonging to him as a man. And it is *man*, not white man or black man, Jew man or Gentile man, wise man or ignorant man, good man or bad man, whom God thus creates in his own image. Call these first chapters of Genesis history, science, poetry, legend, what we will; however we classify them in literature, they indicate the conception of man's nature in the mind of the Hebrew prophet, and this conception is that man in creation was made Godlike and into man was breathed a divine life, and it was and is this divine life, this divine likeness, which distinguishes him from other animals and makes him man.

If we turn from this earliest prophetic conception of man's nature to that of the later Hebrew prophets, we find it repeated: "Thou hast made him but little lower than God. . . . Thou madest him to have dominion over the works of thy hand." This citation from the Psalms is sufficient to indicate that the conception of man as created in the divine image, recipient of the divine life, and therefore intrusted with a measure of divine authority over all other created things animate and inanimate, was still the prophetic conception some centuries later than the supposed date of Genesis. Paul repeats this Hebraic conception of man in his address to the Athenians. Before him on Mars Hill was a pagan audience. There is small reason to suppose that any one of them had ever heard of Christ, or of the Bible, or of the Ten Commandments, or even of Jehovah except as a local god of a despised provincial people; and it is to such a pagan and surely unregenerate congregation that Paul says, "We are also his offspring:" not his creation—sheep and oxen are his creation—but his "offspring," springing from him, his lineage, his race, his children.

If we turn from the text of the Bible to a view of life, we find in this case, as

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in so many others, life at once confirming and interpreting the ancient prophets. That man is an animal is attested by the study of comparative physiology; that as an individual he has come into his present condition through previous animal stages is demonstrated by the study of embryology; but that he is something more than an animal is avouched by his own consciousness. If he were not, religion could have no message for him, could make no appeal to him, could evoke no response from him. It is because he is made in God's image, because God has breathed into him his own life, because he is made but a little lower than God, that he recognizes divine obligations and is conscious of divine aspirations. His conscience responds to the claims of divine law; his aspirations respond to the example of Christ's life; his affections respond to the manifestations of God's love. If he had not this conscience, the law of God could lay no claim to his allegiance; if he had not these aspirations, the example of Christ would mean no more to him than to his dog; if he had not these affections, the love of God could hope for no response to its summons. It is because he is not like dumb driven cattle, because he is, as Sabatier has said, "incurably religious," that divine law has a moral authority over him and a divine Gospel an inspiration for him.

What is meant by the Brotherhood of Man is that in the kinship of all men with the Father in heaven there is a deeper union than any which is furnished by family ties, or agreement in beliefs, or engagement in a common enterprise, or congeniality in temperament. Whatever man has a conscience is my brother, because we both recognize right and wrong; whatever man has a reverence or even a timorous awe for the Infinite and Eternal is my brother, because in us both is a capacity to recognize a Power greater than the greatest, and to receive an influence from Him who is higher than the highest. It is because of this brotherhood that we owe mutual duties to each other. Why is it praiseworthy for a man to subdue the wild horse of the prairies and harness him to human service, and not praiseworthy in man to subdue the African and harness him to the white man's uses? Because the African is a brother and the horse is not; because the one is made in God's image and endowed with the beginnings of a divine life, which it is the white man's first duty with his superior advantages to develop, and the other is a creature made for man's uses and given to man to use; because the first has the possibility of his highest life in himself as one of God's sons, and the other has the possibility of his highest and in truth his happiest life as the harnessed servant of man.

To deny this brotherhood of man is to deny the very basis of all human fellowship, of all mutuality of obligation, of all spiritual service; it is to "cut the nerve" of all the higher philanthropies; it is to reduce all service for our fellowmen to the level of a Society for the Prevention of Cruelty to Animals; it is to deprive such great movements as that for the abolition of slavery, and that for improved industrial conditions after slavery is abolished, and that for a universal education, of their chief incentives if not of the just ground and reason for their existence; it is pre-eminently to destroy the logical ground and deaden the spiritual inspiration for any missionary endeavor. Why should we send missionaries to the Zulus in Africa and not to the monkeys in Africa? Because the Zulus are God's children and therefore our brothers; because in them are the divine lineaments and at least the potentiality of a divine life; because, great as is the difference between them in their barbarism and us in our civilization, the likeness, the kinship, the unity, is infinitely deeper, greater, and truer; and because God will have all eternity to finish in them and for them the work which we can begin here and now in bringing them to Him and to the life which is really theirs. To deny this universal Fatherhood of God and this brotherhood of man, based upon and centered in that Fatherhood, is to deny, however unconsciously, the fundamental revelation of Christianity, the basic truth which it makes manifest. Jesus Christ came to earth to manifest the love of God the Father for all mankind; he came to show to all mankind by his own relation to the

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Father what our relations may become when his prayer is answered and we are one with the Father as he is one with the Father; and he came to show that in the Fatherhood of God is a ground of unity which overleaps all distinctions of society, race, condition, or even character, making the disciple of Christ, like Christ himself, a friend of the rich and the poor, of the Jew and the Gentile, of the orthodox Joseph of Arimathea, the heretical Samaritan, and the woman that was a sinner.

It is true that man may wander away from God; may deface and mar the image almost beyond recognition; may pollute the life until it no longer seems divine. But his very sins still bear witness to his divine lineage. If he had not been made of kin to God, it would be no sin for him to wander from God; if he had no divine life to pollute, it would be no sin to pollute it; if he had no sense of right and wrong to recognize divine law, he could not be condemned for not recognizing it; if no affections to recognize divine love, he could not be condemned for refusing to accept that love and give love in return. It is true that just in the measure in which men wander away from God they wander from one another, and in isolation and separation lose that fellowship which is essential to make life worth living; that thus the brotherhood is broken into fragments as the Fatherhood is ignored if not repudiated. It is true also that when man returns to his Father he returns both to himself and to his fellow-men; and that there is in the *consciousness* of one's kinship with the Father added to duty a new sacredness as well as a new joy; and in the *consciousness* of human brotherhood there is added a new bond uniting in a new fraternity those who recognize in God their Father and in every man a brother. There is, in other words, not only a brotherhood of men but also a "communion of saints." But the two are not identical, and the second could not exist were it not for the first, out of which it grows as the flower from the stem. There could be no communion of saints if there were not first a brotherhood of man; as there could be no acceptance of Christ as the revelator of God if there were not first the fact that he is a Father whose love is to be revealed.

The Real Poe

The publication of the Virginia Edition of the works of Edgar Allan Poe, edited by Professor James A. Harrison, of the University of Virginia, and bearing the imprint of Messrs. T. Y. Crowell & Co., is an event of importance because it presents the text of one of the foremost American writers with a precision and in an order which no earlier editors, however thorough and intelligent, have been able to command. Poe has suffered more than any other writer of his prominence and of his time from uncertainties and impurities in the text of his work. This has been due to his confused and wandering life, to his own lack of care in collecting what he had written and putting it in final form, and to the indifference and carelessness of some of his earlier editors. The Virginia Edition presents an authentic text based on Poe's own copy of the "Broadway Journal," in which he reprinted all his work up to December, 1845, which he considered worth preserving, including nearly all the tales and poems, and many of the criticisms; his own copy of "The Raven" and other poems published in the same year, and annotated and corrected on the margin in Poe's own hand, the changes to be incorporated in a future edition; Poe's own copy of the "Tales," also corrected in numerous places in his own writing; Poe's own copy of "Eureka," containing a number of autographs and corrections; and original files of "The Southern Literary Messenger," of Burton's "Gentleman's Magazine," "Graham's Magazine," and "Godey's Magazine." Professor Harrison has wisely ignored Griswold, who has done more than any one else to throw the Poe text into confusion, and to foment the long Poe discussion.

Having as nearly as possible recovered the text in the form in which Poe meant it to remain, Professor Harrison has arranged the material in chronological order, in order that the evolution of Poe's art might be clearly traceable and that the edition might present in a logical and vital way the history of his mind. He has also followed carefully Poe's long and intricate revision of the text of his works, and has kept the record in a series of full notes, reporting all the changes made by

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the poet in his text—a very laborious piece of work, involving the comparison of the original text with the text of five or six editors; and nearly a hundred pages are filled with comparative and explanatory notes. Professor Harrison has also succeeded in straightening out several perplexities and clearing up several mysteries connected with the Poe text. He has uncovered Griswold's iniquities as an editor in several instances, has separated Poe's real work from the work with which Griswold had connected it, and in more than one instance has dissipated very disagreeable impressions of the poet's relation to his contemporaries. Poe, for instance, had written on three different occasions three different reviews of Hawthorne. Griswold took the latest of these reviews, divided it and inserted another review written for another periodical, which he also mutilated, and then added to this composite composition a fragment of a third review.

The "Marginalia" have been increased by about forty pages, and notable additions have been made to papers on autography, secret writing, and cryptography. Additional features of the Virginia Edition are valuable appendices and bibliographical aids, including most notable comments upon Poe by his contemporaries, and several papers which have long been lost. The edition is greatly enriched by all Poe's correspondence. About two-thirds of the volume in which the correspondence appears will be new even to those who are most familiar with Poe. A very important feature of the "Virginia" Poe is Professor Harrison's biography of the poet, which is the fruit of long and patient investigation, and bears evidence throughout of first-hand knowledge of all the material relating to Poe in every form, and of careful investigation of all possible sources of information. Many minor and some major points in the poet's career are cleared up for the first time; new light is thrown on some obscure passages in his life; and, while the determining facts remain unchanged, they are seen in truer perspective and more intelligible relations.

Professor Harrison is in profound sympathy with Poe's character and genius; in no other spirit can the poet be really understood; but he has concealed nothing and held nothing back. Indeed, one feels as if he had given too great a prominence to Poe's faults; never before have they been exhibited in such detail and with such frankness and fullness of statement. The most unsympathetic critic of the author of "Ulalume" could not have dealt with his failings more freely. Professor Harrison has understood that nothing so soon wins or so long holds confidence as frankness; and we finish his record of Poe with a feeling that the long and, for the most part, needless and confusing discussion which has raged about Poe since the publication of Griswold's unpardonable misrepresentations can now become a thing of the past, that Poe can be clearly seen in his strength and his weakness, and that henceforth attention may be fastened upon his work and its significance. The story is told in all its tragedy by Professor Harrison and in Poe's letters.

Professor Harrison brings out clearly the characteristics of Poe's work—its unique quality of imagination, its striking individuality, its almost magical resources of melody, its lonely isolation of feeling, its distinction of manner and tone, its unblemished purity. He gives a fresh impression of Poe's extraordinary industry, his pathetic patience with himself, his passion for perfection of form; he explains Poe's habit of retouching and reprinting his work; he makes us aware of the extraordinary difficulties amid which the poet's work was done. It is, indeed, one of the most tragic stories in the history of literature, and it is told with a sympathetic insight which gives order and intelligibility to a singularly confused career.

Professor Harrison's biography would have gained by more definite indication of Poe's limitations and less emphasis on his genius, and by restraint of style in some passages. These are very minor defects in a biography which marks a definite point in the wearisome controversy about Poe, and gives us an adequate impression of the poet's circumstances, temperament, genius, and career. It is time for a sane, non-provincial judgment of Poe. He was neither a great poet like Shakespeare, nor a "jingle man;" he was a singer of unique genius, individual, distinctive, original, and an exquisite artist.

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The Spectator

The Spectator used to cherish a fond belief in formal education, which, alas! as the years go by, has become dimmed and shorn of many of its glories. It would be hard to say when this disillusion first began for the Spectator, or when he first appreciated the fact that one may know the right educationally and still the very wrong pursue, but he is under the impression that the first trailing cloud of glory which he saw float away was cut off by the shears of a remark dropped from the lips of a man who most unquestionably knew better. "When I was down to home—" said this learned one in easy mood to the Spectator, and the Spectator almost fainted with the shock—he was younger then.

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What is it to be educated? The Spectator, in an earlier stage of conviction, would have said that to have graduated from a representative college would be education sufficient for all of the ordinary purposes of life. To-day he knows that while the ordinary purposes of life demand that a man shall be *at* home in place of *to* home, a college education sometimes falls short of supplying what is required. Not long ago the Spectator heard the small daughter of most cultivated and delightful parents remarking to her mother, "Mamma, dear, I don't think Mrs. —— is *quite* a lady. She asked me to-day, 'Was you coming up the road?'" The little daughter received an instant, if gentle, lesson on the wrong of calling any creature "common or unclean." "So you see one may be a very lovely lady and yet speak the poorest English," was the summary of the discourse. "Then what should I have said?" the little maid insisted, and the mother hesitated. "You might say she was *uneducated*," was the final answer. Mistaken statement! Utterly mistaken, as the Spectator knew. Uneducated! Had he not heard slips in English, before which this one small error paled, from graduates of the first colleges in the land? And did he not know that the poor lady in question was an educated woman—so called? It was not at all a question of ignorance with her. She knew better. It was simply the absence of the habit of cultivated usage in common speech. So far as her personal and known standards had taught her, the little lady was right. Her charming, sensitive, and cultivated mother was her set standard of a "lady," and if the definition was narrow, the ideal was high. As a matter of fact, the whole situation resolved itself, in the Spectator's mind, into this query: Can one well educated be still most uncultivated? The Spectator is very sure that a positive line can be drawn between education and cultivation, and that one may travel very far along the road with the one, lacking almost wholly the other. The ideal condition is, however, the possession of both.

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The Spectator has a friend who is to him a ceaseless source of wonder. What are you to think of a man who can pass through the first preparatory schools in the country, one of the first colleges, one of the most scholarly universities for graduate work, and come out of that mill a man of essentially common mind, unable to apply—in any cultivated sense or for his own growth—any of all that he has learned? The Spectator has such a one as friend, and is attached to him, too. He is a thoroughly good fellow, and no fool either. It is to the Spectator a wonder of the ages how that same man can have learned so much, and passed examinations as proof of his learning, and know so little and continue to be so small a man in culture. How did he contrive to slough off so successfully, as he emerged from school after school, all of the best that should have clung to him?

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What is it to be educated? The Spectator likes to think of the word as a greater, finer, richer word than its popular use implies. He would even like to say that the great schools of learning, primary or collegiate, that cannot even give a man fair English in spite of himself, have very little to do with the matter, save as possible means to an end. Is it not all a question of atmosphere—and assimilation of that atmosphere? Atmosphere is one of those priceless things that, like heaven, is given away—to be had only for the asking. But this matter of asking, of really wanting so earnestly that the prayer holds the spirit perfectly receptive—there

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lies the rub! You cannot force upon a man a gift so personal as culture, any more than you can force piety upon him. Assimilation requires a receptivity on the part of the one to be benefited that can be likened only to the natural thirst of the plants for moisture, sun, and air. There are those who, like the flowers, breathe in life-giving elements instinctively and with determination to possess—not conscious of effort; there are others who have not this instinct, but these, in the Spectator's hopeful mind, can surely acquire it by efforts of will so repeated that at last the effort ceases, because second nature has established itself. You can lead a man to education, you may teach him all the ways to the fountain, you may teach him what the fountain itself is, reduced to its lowest elements and raised to its highest power; but not ten colleges, nor twenty, can make him drink unless he wills.

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Some cannot drink of the spring. We all know that, and the Spectator yields to no man in respect and admiration for those whose talents lie in quite other directions than learning and culture. And he holds no brief for the college education or the college-bred man. He has seen—we have all seen—men of no education whatever drinking deep draughts from that elusive crystal spring which they have reached, Heaven only knows how, finding its source with no aid from any man or any books and lifting bowed heads to pour out to a spellbound world (in villainous English, it may be, but who cares!) all that the intoxicating purity of the draught has taught. But these are the rare examples given us that "none may despair." These are not quite safe to quote. They are the inspired ones of the world—and a law to themselves. The safe and narrow way to ripe and cultured education lies undoubtedly along and through the college campus.

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The Spectator's present contention is that he wants the word *education* to stand for more than it now means. "He's a college-bred man" is a familiar word which is equivalent to saying, "He ought to know." Why ought he to know? and what? To have simply gone through college is not a great deal, unless the graduate himself has "grasped the moment as it flies," has assimilated his food, not bolted it whole. This very question of being able to be a college-bred man and still murder the King's English is but a significant text for other and deeper failures to grasp all that the college has offered beyond the routine work. As a matter of theory, no man should teach who cannot create the love of learning and culture in his scholars, thus leading them far beyond the routine education where he wills they should go. As a matter of fact, if such a rule were laid down, our institutions of learning would be at once howling wastes. The inspired and inspiring teachers are of necessity the few, the routine teachers the many.

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How many professors have the courage of one known (through the victim) to the Spectator? This *rara avis*, presiding over one of the largest departments in one of the largest of our colleges, "flunked" a youth who knew very well that he had passed the set examination paper. In the class-room he had been an obviously poor student. In wrath he sought his professor, who patiently listened, calmly looked up the paper, calmly replied, "Yes, you are right. You passed with some marks to spare. I remember the whole affair. You are not passed, because you do not understand the subject. My rule is never to pass a man on his paper if I know from other evidence that he has not comprehended the course." Amazing audacity! Even now the Spectator is not sure that he thinks this was right. It was manifestly unjust. But to this day, whenever the Spectator thinks of that calm old gentleman standing there grandly, guarding his spring, respecting it, demanding imperially that at least one voluntary sip should be taken before his withered old hand would wave the graduate on—whenever the Spectator thinks of this, sore as he felt at the time, as he still can feel, he knows that deep down in his heart lives a queer, unwilling, undying gratitude, as for a gift of revelation received. Were all professors as this one—but no, the Spectator remembers his youth and is pitiful.

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The Anthracite Strike: Its Social and Religious Effects

By an Observer in the Field

THE anthracite coal area is 483 square miles. Upon this territory about 400,000 persons are directly dependent upon the mining industry for their subsistence; another 200,000 are indirectly dependent upon it and were necessarily affected by the recent strike. Among this group of 600,000 souls industrial war prevailed for nearly six months. The wages of 140,000 mine employees, which aggregated a monthly average of over three and a half millions of dollars, were immediately cut off. The wholesale houses heard the sound of battle from afar, and in the spring restrained the activity of their agents and watched developments. Conservative business men who saved from five to ten per cent. on their purchases by buying early in the season withheld their orders. The hotels where commercial travelers stayed lost fifty per cent. of their transient trade. The banks found a considerable falling off in the deposits. Over the hardware, clothing, jewelry, furniture, and dry-goods stores hung a depressing sense of impending calamity. Before hostilities were declared an ominous depression in business circles throughout the anthracite coal fields prevailed. May 12 proved how well these men had read the signs of the times. An army of 140,000 producers did not respond that morning to the gongs which sounded at the four hundred collieries. The struggle was on, and those men who had watched the development of affairs since 1900 felt in their hearts that it was to be a costly, stubborn, and protracted one.

Society in the strike territory was divided into two hostile camps, and the line of cleavage was along the antagonistic interests of capital and labor. Mine superintendents, foremen, clerks, and some favorite miners—in all about five thousand strong—were on the side of the operators. The rank and file of mine employees were on the other side. The merchants, from business considerations, held their peace. Professional men of influence were discreet, but their conservatism and pecuniary interests inclined them to the side of the operators more than to that of the men. The clergy, cautious and timid, could not prevent the spirit of faction from entering the churches. A few were outspoken, but the rank and file of our spiritual leaders were silent and prayed for peace.

Soon after the strike was declared family and social bonds were severed. For the first month mine workers migrated in large numbers from all anthracite communities. We had over thirty thousand young Slav bachelors in our towns and villages. Hundreds of these packed their trunks, carried them to the depot, and left for either fatherland or elsewhere in quest of work. If any one imagines that the Slavs are not susceptible to the ties of sympathy and fellowship, he should have seen these people at the depots. They kissed each other farewell, the departing lingered on the platform of the train and waved good-by, and strong men turned their faces to brush off the falling tear. Some left stealthily. They owed a bill and feared attachment. There were men at the depot watching the migrating ones. The tax-collector was there. Merchants who had information that their creditors were leaving had constables attach the goods in the depot. I saw one of these debtors brought before a justice of the peace. The man was passive, but the wife argued her case with such effect that two dollars were taken off the costs. The bill was paid, and as the woman left, the constable said, "She's a holy terror." The only persons kept busy for the first month of the strike were ticket agents, constables, and justices of the peace. One of this last class said in June, "Business is good; I've taken in over five dollars a day for the last month."

The English-speaking mine employees did not leave in troops, as did the Slavs. Many families of them, however, have

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left these coal fields. In the towns of Mahanoy City and Shenandoah houses were very scarce before the strike; to-day the card "For rent" is seen in every street. Few are the English-speaking families throughout the anthracite regions which have not been broken up. Young men and women were quick to see the economic pressure which soon would fall upon the family, and, to stay it as long as possible, they took their departure to the cities of New York and Philadelphia, or to the soft-coal fields. The boys made many heroic sacrifices. Money was scarce. They would board a freight train and take a "Johnny Mitchell excursion" to some distant point. The cities of Easton, Allentown, New York, Philadelphia, etc., were soon glutted with cheap labor. The boys begged their food and tramped in quest of work. The Philadelphia and Reading Railway Company found it necessary to put a stop to illegal car-riding. The incoming trains were stopped on the bridge crossing the Susquehanna River before entering the city of Philadelphia and the transgressors arrested. I asked a mother, whose youngest son, twenty years of age, had left home, "Have you heard from Richard?" "No," she said; "he's gone now ten days, and I haven't heard a word." The boy and twenty-nine others were arrested on the bridge and sentenced to ten days' imprisonment. The boy bravely served his sentence, and saved his mother from worry by not telling her of his misfortune. These young men who dig anthracite coal show a delicacy of feeling and filial tenderness worthy of a Coriolanus. One of them left for Philadelphia and got work there. He regularly sent money to his mother; but that was not enough; she wanted to see her boy. He delayed coming until a week ago, and said, "I lost thirty pounds from July to August. I knew 'mam' would worry if she saw me. In the last month I've gained fifteen pounds." This breaking up of family ties because of the strike is a fact seldom mentioned, but privation and hunger do not rend the heart as this does. I have seen young girls from sixteen to eighteen years of age leaving home because the family's income was cut off. Can any heart tell what it means for these to go into a strange city to try to eke out a subsistence? One of these, seventeen years of age, left for ——. All her mother could gather was enough money to buy a half-fare ticket. The girl didn't have another cent, and was scantily clad. She slept the first night with friends in the city, and on the following morning looked for work. She got it, and earned $3.50 a week. Before the month was up she came home, her shoes worn and torn, and her clothing in a dilapidated condition. She was a girl of strong moral courage, and she came home.

But not only does industrial conflict drive men and young women from home, it also disturbs social peace at home and sets brother against brother and family against family. Two men who left their mother country together, shared the same bed, and divided equally their earnings, are to-day enemies—they will not exchange the time of day. One of them went to work, and the other called him "scab." This opprobrious epithet sticks and stings most virulently. When uttered it means social ostracism, and for it there is no remedy. There is no sin as grievous as "scabbing" in the ethical code of these workers. Half a dozen women, members of the ladies' aid society of one of the churches, were talking of non-union workers, when one of them said, "I could look at scabs hanged," and the others echoed her sentiment. To what extent this feeling carries men was illustrated in Lansford. Sharpe, a union man, who was shot by a deputy, had a funeral such as was never witnessed in that town. All the union men from the mining villages came to pay the last tribute of respect to one whom they considered a martyr for the cause. The union leaders were in charge, and the procession was solemn and impressive. A few weeks after, a non-union Hungarian who worked was accidentally killed. On the day of the funeral the undertaker could not get a man to remove his remains from the house to the funeral car. His fellow-countrymen said, "Him die a scab, him bury a scab," and to a man they kept away from the funeral.

The families of the men who worked are subject to social ban. Some men left Lackawanna County, where they would not work, and came to Schuylkill to seek employment. They worked where they were not known, and kept closely within the stockade of the colliery. If their

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neighbors at home learned that they were working elsewhere in these coal fields, the lives of their wives and children were soon made miserable. It meant social ostracism. Three wives came from Luzerne County to Schuylkill lately in quest of their husbands. They said they could not stand it longer, and resolved either to stay at the colliery with their husbands or to go home together. The children of those who worked were subjected to insults, and many fisticuffs were the result. One young man whose father worked in another section was badly beaten in a fight. His mother said, "Why didn't you let them alone to say what they would?" "No, mam," he said; "I wasn't going to let them speak dirt about pap." Little children would not play with "scab" children, and most pathetic was it to hear a child say, "I'll be Johnny Mitchell man, only let me play." Women anxious to live in peace were insulted by their neighbors if their husbands worked. Innuendoes, sneers, obloquies, are weapons which hurt, and no civil or military power can save the victim. A family moved from one part of town to another a week ago, and the mother said, "I couldn't stand it no longer; those women are terrible." The landlord said, "I'm glad they're gone. I don't want dynamite here because of scabs."

When the Eighth Regiment was called out on the night of July 30, antagonism between men residing in the same town was still further intensified. Many mine employees who were loyal union men belonged to that regiment. Each one's soul was racked by conflicting duties—the State versus the union—but, to the credit of the young men be it said, not one of them failed to respond to the midnight summons. No one will ever know what was the sacrifice these boys made when they obeyed the Governor's call to arms. One hesitated and said, "I'll run away, mother." "Fred, no; Will, your brother, was no coward." Will had died in the Philippines, and Fred went to the armory that night. As the callers went from house to house where their comrades lived, the strikers soon learned their mission and gathered in large companies near the armory. Each member as he came was hooted and vilified. A young lad left his home, and immediately his parents heard the crowd yelling. They feared violence, and both of them, barefooted and scantily clad, ran to protect the son and accompany him to the armory. As one company left the armory their companions and neighbors called them "scabs." It was too much for one of the soldiers; he stepped from the ranks and struck one of the vilifiers a blow which floored him. The soldiers who are union men may be excommunicated from the union. Many of them will leave the companies as soon as peace is restored. One of this class said, "To think of shooting down my fellow-workmen is terrible. No more for me as soon as this is over." Troops from a distance are not so rent by conflicting sentiments. They can calmly speak of shooting a mine employee, and joyously exhibit the bullets which would lay low the Slavs. The troops will not tolerate the cutting epithet "scab." The troops stand no "fooling." Men grew of late more careful in loading them with reproach. In one of our towns several were prosecuted for calling men "scabs." The word was dropped, but the strikers' sentiment suffered no change, and now the offender is differentiated by saying, "There he goes! there he goes!" A soldier on horseback was on a street of one of our towns when he heard the word, "Scab! scab!" He instantly turned his horse, dismounted, and looked for the culprit. He returned crestfallen amid the laughter of spectators, for the criminal was a parrot which belonged to one of the miners.

Not for a generation will the enmities and hatred engendered by this strike die away. Industrial peace is in sight, but it will not bring peace to the men who stood by the operators in this emergency. The families which have suffered reproach in the last few months will not be restored to favor. Social ostracism will remain when the troops are gone and coal produced. A troop of young men standing on the street corner in Shenandoah discussed the treatment of "scabs" when the collieries resumed. "Yes," said one of them, "we'll tend to them good," and any one familiar with the mines knows what that means. A young lad on the Hazleton mountains calmly outlined a scheme whereby the "scab" could be blown to pieces by powder. The lot of these men

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who exercise their natural right to work will be a sad one for many days to come. No foreman will be able to protect them from the hatred of union men.

This division of sentiment, so replete with hatred and rancor, wrought havoc in many of our churches. The clergy, as above stated, were, for the greater part, silent. The Slav congregations are wholly made up of mine workers, and their clergy invariably sympathized with the men. The Irish Catholic and Protestant congregations were divided, for the management of the collieries is in the hands of the English-speaking, most of whom are connected with one or the other of the above churches. This accounts for the silence of the Protestant and Irish Catholic clergy. Of these two classes, more of the latter than of the former have expressed their sentiments on the question of the hour. They could not do it without giving offense, and many instances occurred where members in the congregation rose and went out of the church as the priest denounced the one or the other of the contestants from the altar. Some Irish-Americans to-day worship either with the German or Slav Catholics because of the sentiments expressed by their priests regarding the issues involved in the strike.

The division of sentiment in Protestant churches, however, caused greater mischief than in Roman Catholic organizations. This is due partly to the greater independence of the individual member, and partly to the fact that the management of these churches rests in the hands of the laity. A prominent Sunday-school teacher and chorister was, at the inception of the strike, sworn in as a deputy. Immediately his choir vanished, and his class said to the superintendent, "Give us another teacher; we won't have a scab to teach us." Another teacher in a Sunday-school joined the Citizens' Alliance, and on the following Sabbath not one of the young men he taught was present. A deacon, trustee, and Sunday-school worker—the best man the church contained—refused to respond to the union's call to quit work, and at once his fellow-members asked for his resignation from all offices. The man has not been near the church since. In July one of the churches of Luzerne County held children's exercises. The chorister was working every day, and many of the children who took part belonged to foremen who worked. The union faction in the organization planned to hiss every one who sang or recited whose relatives were working. The chorister absented himself, and so did many of the children, rather than disgrace the sanctuary on the Sabbath evening. The male members of another church at the close of a prayer-meeting were discussing the question of the strike, when a dispute arose and fisticuffs were averted only by the prudent departure of one of the debaters, who thought it was time to go home. A Sunday-school which numbered 350 before the strike can hardly now muster 150. The prime cause of the decrease is the division of opinion concerning the strike. One church is known as the "scab" church, and on a recent Sunday morning only three men were in the congregation.

But division of opinion in the church and congregation is not the only mischief inflicted by the strike upon our religious organizations. No class of professional men have suffered more in this struggle than the pastors. Their salaries at best are but small in these coal fields, but they were reduced to half during the months of the strike. Take a few examples: One who got $60 a month was reduced to $25. Another receiving $65 was cut to $30. Another found his income reduced from $70 to $35; another from $100 to $40. This was general throughout the coal fields, and notwithstanding this cut of fifty per cent. in the salaries of pastors, they have, with very rare exceptions, stood by their charges and in a quiet way comforted and helped their people.

So stubborn and costly a struggle also meant sacrifices in thousands of homes, and when men fear hunger and nakedness it is well-nigh impossible to get their attention to spiritual realities. When an army 140,000 strong ceases to produce, want soon invades their ranks, and the intensity of the struggle to keep the wolf from the door leaves little energy or inclination for religious activities. The strike absorbed all thought. Men's minds were concentrated on the materialistic side of life. It was the contest of giant forces, and all centered in the economic interests of man. Any society which for months in succession is absorbed in ques-

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tions of material amelioration will find its spiritual interests largely neglected. Our churches showed this in smaller congregations, diminished Sunday-schools, and fewer attendants upon the week-day prayer services. The paralysis which seized our commercial interests invaded also the religious life, and months must pass before our churches will again regain their spiritual strength.

The financial loss to our communities because of the strike was great, but that will in a few years be made good. The burning rancor, the uncompromising hostility, the rending asunder of ties of friendship, the social ostracism, the opprobrious epithets—these remain. Time has a healing hand, but death alone will cure these wounds. Here in our towns these irritated and enraged men will continue to live, and so strong is their hatred that in social, political, industrial, and religious life they will never let pass an opportunity to "do" their man. Should not this lamentable condition of affairs, due to industrial conflict, count for something in the eyes of the world's men of action and of thought? The Thirty Years' War scotched the progress of society in Germany for fifty years. A six months' industrial war leaves our communities in a state of material, intellectual, and moral confusion which will need many years of patient work to set in order. P. Q. R.

Religious Life in America

XIV.—Some Conclusions

By Ernest Hamlin Abbott

I HAVE been asked what conclusions I have reached as a result of my observations recorded in this series of articles. My reply I here incorporate as answers to a number of questions which I here set down in much the same form in which they were put to me.

To what is the manifest reaction against religious life and observance in New England due?—to a laxity in theology, or to an intellectual revolt against the doctrines of Puritanism? This question assumes as true the decadence of religion in rural New England, of which much has recently been said and written. That decadence has been sometimes over-emphasized. The picture of it has too often been copied from the representations of the Yankee who has fallen into the habit of contrasting with "the good old times" all the evils of the present, who is experiencing "the sadness of survival," and makes the most of it. Nevertheless, after all is said, some decadence is very real. It has unquestionably been accompanied by a looseness of thinking, a flabbiness of mind, that is evident not only in theology, but in all intellectual processes. I am inclined to think that this mental softness is a result rather than a cause; that it is in part a consequence of the loss of distinctness in ideas that is suffered whenever men replace narrow conceptions with broader ones; and, in part, a consequence of economic change. Much of the disregard of religious observance is due less to a deliberate intellectual revolt than to a natural reaction against the harsh doctrines and more particularly the practical severities of previous generations. I know that many men and women, whose childhood was made miserable by the heartless and unlovely form assumed by the piety of their parents, have, in their attempt to avoid making their children miserable, neglected to give them even elementary religious and moral instruction. The uneducated Yankee infidel is the product of an unintelligent reaction from an unreligious pietism. Apathy, however, is more serious than open revolt, and the disregard of religion in New England is in its nature not so much antagonistic as apathetic. The cause for this, I believe, is not reaction against Puritanism, nor laxity in theology, but a social condition. New England has been gradually but steadily bled. Its most vital element, the enterprising young people, has for years been drawn into other parts of the Nation. Religious indifference, as well as intellectual inertness, in New England is only one

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part of the general languor that is a symptom of anæmia.

Is there likely to be, under present theological conditions, a revival of genuine religious belief and conduct in New England? If there is to be such renewal of life, two conditions must be fulfilled. First, the process of draining off the best elements of the population must be diminished; second, there must be an intelligent and deliberate effort, impelled by enthusiasm, to adjust the work of the churches to the changed social environment and intellectual temper. In diminishing emigration theological ideas can of course have no effect. One rural district in Maine, for instance, which thirty years ago maintained a school of forty pupils, now sends to its little tumble-down schoolhouse only four children. The lifelessness of that school-room can scarcely be imagined. In another country school which I entered during recess the boys were stupidly gathered about the window. They had not life enough even for play. They responded willingly enough when I proposed to teach them the game of "duck on the rock," but inertly ceased all play as soon as I left them. Such communities as those, where even the boys lack zest for outdoor play, do not need doctrine, harsh or mellow, but an infusion of new life. I think I am not alone in the opinion that already present economic conditions are permitting New England to recover its vitality. Moreover, there are signs that the churches are trying to adapt themselves to the changed environment and intellectual temper. In one respect, of course, religious belief—as distinguished from ecclesiastical dogma—is at the source of this effort for adjustment; for when ministers believe, as they do far more strongly than they did a generation or two ago, that God is in all his world, that his kingdom is not a mere demesne around the pulpit and the "family altar," but an all-inclusive empire, they will not be satisfied with letting economic and social reinvigoration come as the selfishness of men may dictate, without the contributing force of religious impulse. What sacrifice such belief may involve is indicated by the experience of a certain young minister who went directly from the theological seminary into a lumber town of New Hampshire. There, under the auspices of the missionary society of his denomination, he organized a church. Highly educated, he devoted his mental acquirements to the improvement of the town schools. Athletic, he used his physique in compelling the disorderly element in the population to respect if not wholly to obey the laws. Bred in the lumber regions, he helped to cut the wood for the church building he succeeded in erecting. Broad in his sympathies and interests, he included in his church building a reading-room and gymnasium. Distrustful of traditionalism, he did not hesitate to make his preaching and teaching accord with modern knowledge. Strongly evangelical in temperament, he drew people into the church by the earnestness with which he declared his faith in the power of his crucified and risen Master, Christ. At the end of a few years—perhaps some half-dozen—he had transformed that community. But he had given his life. From sheer exhaustion he died, broken down in health and mind, a vicarious sacrifice for the people he had served. Though I know of no other such man as this, yet I do know that, in different ways, in accordance with different temperaments and different communities, other men are denying themselves much which, being human, they prize—comfort, advancement, congenial friends, appreciation, even opportunities for their own mental and moral growth—in order that they may put what vitality they have into lethargic communities.

As the South develops, is it likely to go through the same transition as that which is observable in New England? Without attempting to dogmatize, I think I can say pretty confidently that it is not. For at least these three reasons: In the first place, the economic and social changes that have been taking place in the South during the past generation have been very different—in some respects quite opposite—to those which have been taking place in New England. I do not need to point out the contrast in detail. It is entirely too well known. The effect of economic change upon a Southern rural community I have already had occasion to point out in the chapter on "A Virginia Country Rector." It is sufficient here to

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say that whereas the typical New Englander of to-day is reminiscently despondent, his typical Southern contemporary is hopeful; the former has felt the loss of social vitality, the latter is just beginning to feel its influx. With this difference between the economic conditions of New England and those of the South, their religious conditions cannot be the same. In the second place, the orthodoxy of the South, though it is quite as traditional and in form is quite as stern as that of New England ever was, is by no means marked by the actual practical austerities that made the Calvinism of Puritan New England at last unendurable. There can hardly be the same reaction against Southern orthodoxy as there has been against the Puritanical rigor of the North. In the third place, as is indicated in the chapter on "New Religious Tendencies in the Old South," theological ideas at variance with traditional religious theories are being diffused very gradually and quietly through the South, almost without observation. They made their way in very different fashion in New England—creating turbulence, dissension, enmities, and schisms. The difference is that between a conquering army of invaders and a vast number of quietly straggling immigrants. The modern conceptions that descended upon New England as young and immature soldiers with the roar of cannon have in the course of years become good citizens, and are now going South as responsible middle-aged homesteaders. There they are meeting with suspicion, but not with armed resistance. The South is undoubtedly undergoing a transition from old to new religious ideas, but the process is likely to be not revolutionary but gradual, peaceful, and possibly therefore the more thorough.

Signs are not lacking of the political supremacy of the West; what is its religious influence? There are two distinct regions in what is commonly called the West; between the Middle West and the pioneer country there is the strongest kind of contrast. Neither of them, it seems to me, is influential in forming theological conceptions; both of them are influential in suggesting experiments in church methods. In these respects they are alike, but, as far as I could see, in no other. Before going to the Middle West I was led into expecting to find it governed by traditionalism. In that I was mistaken. The Middle West is no more enterprising in business affairs than it is in religious schemes. Indeed, nowhere else has Christianity been so diversely garbed or so variously vulgarized. At the same time, religion in the Middle West is essentially conventional. Its standards are, generally speaking, external rather than intrinsic. This, however, is only a part—an unfortunately necessary part—of the process by which a composite population is making itself homogeneous. The social consciousness which is a result of that process has fitted the Middle West for performing what is and will increasingly continue to be its chief service to the religious life of the Nation—namely, its constant insistence, partly by word, more effectively by example, upon the social bearing of religion. The pioneer West, in distinction from the middle region, may be godless, wicked, sordid—though I do not say that it is—but above all things it is genuine. It is probably too new and too isolated to have much influence upon the country at large, but what influence it exerts in religion must be in creating and intensifying the hatred of sham and the love of reality and candor.

How much of an ethical force are the churches of this country? Not by any means so great as they ought rightfully to be. This is partly because they spend so much time in trying to satisfy the insatiable human craving for superficial speculative philosophy by retailing old dogmas supposed to be true because they are old, or by manufacturing new creeds supposed to be true because they are new. It is partly also because they too frequently lack the courage to deal plainly with specific evils, for fear of unpleasant consequences. Such courage is not always shown as it was by those ministers in a Southern city I passed through, who, during the season when the races were exclusively engrossing the attention of even members of their churches, preached very directly and pointedly against the then prevalent madness of gambling. In spite, however, of their defects, the churches are a tremendously strong ethical force in the life of the people; though I know superlatives are dangerous, I do not hesitate to say, the strongest. Indeed,

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the churches cannot help exerting a very distinct ethical influence if only for the fact that they are constantly engaged in making known the greatest body of ethical teaching in the world—the Bible. Even men who are non-church-goers are frankly shocked when a church falls away from high ethical standards. Nothing can more definitely indicate the extent of the Church's ethical influence. The fact is that the Church is universally subjected to a critical estimate according to ideals by which no other institution is measured. In comparison with such ideals the Church is obviously defective as an ethical force; in comparison with other institutions the Church is immeasurably superior. This I found to be manifestly true in all regions.

Are the churches intellectually adjusted to the life of to-day? There is no weakness of the Church which I found more obvious than its failure to adjust itself to intellectual standards that obtain in all life outside the Church. This weakness is so wide in its extent that the church which is intellectually modern is usually self-complacent—not to say intellectually snobbish—because of its strength in this one respect. In general, ministers, as I met them, are very much better acquainted with contemporary scientific and philosophic thought, and very much more in agreement with it, than laymen. This, of course, is not to be deplored; but it did seem to me deplorable that so many ministers among those with whom I talked felt themselves subject to a humiliating supervision, and not infrequently constraint, exercised by laymen whose mental attitude had been unaffected by modern knowledge, except to be made more obstinately traditional.

Is the Church developing or losing sympathy with the working classes? The cases I saw of conscious attempts to fashion the Church into shape to suit the demands of wage-earners were sporadic. Their number, I think, is increasing. Such attempts are indicative of a growing desire on the part of the Church to obliterate in religious life the class distinctions that have grown up in consequence of present industrial conditions. I think that along with this desire is a growing sympathy with labor organizations as forces which, in spite of their frequent exhibitions of unintelligence, selfishness, and rancor, are means by which the Church may approach and benefit large numbers of men. The real feeling of the Church has often been obscured, as I have once before indicated, by the attitude of superiority affected by men and women prominent in the Church, and on that account naturally but mistakenly supposed to be representative of it.

If the working classes are perceptibly losing their confidence in the Church, what is to be the outcome? Can it be determined by anything that the Church, and sincere believers and workers in the Church, can do to bring the Church back to the people? The outcome of the present relation between the Church and such working people as are not of the Church can be determined only by the Church. The burden of bringing about a change rests upon the Church, not upon the alienated classes. That the burden does not justly belong altogether where it actually rests will make no difference in the degree of its weight. Indeed, it is one function of the Church to bear unjust conditions, as its Master did, and by bearing cure them. Without question the willingness to accept the entire responsibility of securing the confidence of those workingmen who are now indifferent or antagonistic exists in the Church; but it lacks adequate expression. The Church needs to direct its power of intolerance—of which it has sufficient—against those of its own constituency who are misrepresenting it and denying the spirit of its faith by intensifying class antagonism. One thing that the sincere believers and workers in the Church can do to bring back the Church to the people is to follow in this respect the guidance of its ministers rather than its "pillars." In the meantime the sympathy that is too little expressed is more effective than is ordinarily known. Here it may be opportune to observe that, in spite of a frequently expressed opinion to the contrary, the Church holds popular confidence to a remarkable degree. This can be especially seen when any great philanthropic service is to be rendered; the appeal is first of all to the Church. This is true whether the project is the building of a village school-house or the relief of destitution following some great calamity of National importance.

Is there any possibility, however re-

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mote, of a working union of the various Protestant sects? I think that such possibility is indicated by the various instances which came under my observation of organic effort: ministers' associations, church federations, and other interdenominational movements, especially those among young people, those for moral reform, and those for missionary enterprise. Nothing that I observed gave any sign of the form which a future working union of Protestant denominations might take. Of only one thing concerning it can I speak with any confidence. Unless present tendencies are reversed, such union will come about through the desire, not for agreement in doctrine, nor for outward parade of power, but for effectiveness in practical religious activity.

Of what value are those institutions of Christianity which are external to the Church? Their value to the Church, as I have already indicated in the answers to the two preceding questions, consists in the fact that they are rudimentary forms of a working union of the different branches of the Church. More than that, they are doing things which the churches as such have been unable or have simply neglected to do. I found the Young Men's Christian Association notable in both these respects. These modern extra-church institutions, as they may be termed, seem to be doing for the Protestant Church of America what the monastic and mendicant orders did for the Catholic Church of the Middle Ages. The parallel is, of course, far from being exact, but it is close enough to suggest that the Church of to-day will be wise if it will accept and make use of these institutions as the Church of the Middle Ages accepted and made use of the orders.

Is the devotional spirit in religious life increasing or decreasing? The effect of my experiences was to increase my sense of the value and the real permanence of personal religious feeling. There were signs almost everywhere that the traditional forms by which such devoutness has been expressed by Protestants—such as the "prayer-meeting" and the "experience-meeting"—are decadent, but, on the other hand, that the use of liturgy in public worship is becoming more and more prevalent. What often has been and still is deplored as a loss of spiritual life is to no small extent really an improvement in taste. The substitution of liturgy for the prayer-meeting is, however, more than that: it is a result of changed feelings regarding the devotional life. Not long ago devout Christians saw no impropriety in talking openly and publicly about their most intimate religious experiences for the edification of other Christians and the conversion of the unregenerate. Now a growing number of Christian people feel that to make a routine matter of public talking about intimate religious experiences not only vulgarizes those experiences, but also fosters self-complacency and invites cant and false pretense. They are consequently reserving their intimate religious experiences for their own private devotions, and for public devotion find satisfaction in those forms which so express common human needs and common human aspirations that a few or many who are gathered together may unite not merely in hearing a clergyman worship for them, but in the very act of worship itself.

What is the general tendency of views regarding the Bible? People in America may be divided into two categories, determined by their attitude toward the Bible. These may be called, for convenience, the literalists and the idealists. The literalists are those who believe that religious faith should be molded by the Bible; that the Bible is the only true source of Christian belief. This category is not made up wholly of those who are adherents of the Church; indeed, most of the people who are unconnected with any church take this point of view by assuming that no one is a Christian unless he derives his beliefs from the Bible. It is from the literalists—both adherents and non-adherents of the Church—that the new sects derive their supporters. By simply persuading people that the Bible inculcates the belief in a visible return of Christ, or the practice of feet-washing, or the sacrament of triple immersion, or the obligation to treat disease without medicine, these sects multiply their converts. The reason why so many literalists are not enrolled in the churches is not because they do not sufficiently accept the authority of the Bible, but because, through the multiplicity of disagreeing interpreters, they

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are confused in their minds as to what the Bible really does definitely teach. Some man—or woman—with vigorous, domineering personality, who can make his interpretations of Scripture more definite to the popular mind than rival sectarian leaders, is the chief explanation of every one of several remarkable cults that have spread in America. In contrast to the literalists are the idealists, as those may be termed who assume that religion is not the product of a book, but that the Book is a product of religion. They believe that religion is not obedience to a recorded law, but a life whose motive power is the Infinite Spirit. They accept the Bible, not as the source of that life, but as a means for its development. To them interpretations of the Bible are of great but not of supreme importance. Over these idealists, using the term in this very limited and inaccurate sense, no sect based merely on an explanation of Scripture text can have much if any influence. The literalists in America to-day are quite as dependent upon the letter as literalists always have been. The idealists, however, are much more in accord with modern intellectual tendencies, and, though probably very much in the minority, are, in my opinion, very decidedly growing in numbers and influence. This is particularly true of clergymen.

Is there any likelihood that the experience of this country will be like that of France, where, as is commonly supposed, there is a definite line of demarcation between the few devoted adherents of the Church, composed chiefly of clerics and women, and the great body of the population, which is indifferent to the Church, except as an institution for the performance of certain formalities? Decidedly and emphatically, no. For three reasons. To paraphrase the saying of Demosthenes, the first is liberty, the second is liberty, and the third is liberty.

In the first place, the religious impulse in America, quite otherwise than in France, has been left free from political interference. In France, as indeed in a large part of Europe, a man's attitude toward the Church is determined, not only by religious faith, but also by political considerations. In the United States, a man in determining his attitude toward the Church is free to be governed solely by religious motive. That there is a difference in effect from this difference of condition is obvious.

In the second place, religion in America has been allowed to meet knowledge freely, on an open field. In France religion is confined, on the one hand, to the ignorant and superstitious, who are not bothered with intellectual difficulties, and the highly educated few, who have the trained vision to see that religion is not identical with its traditional forms. The great bulk of the people who have knowledge enough to see that traditional forms of religion are incompatible with reality, and yet who have not knowledge enough to see that these traditional forms are not identical with religion, are, for the most part, those who are alienated. In America the very weakness of Christianity—namely, its multiple forms—is its strength; for it is constant evidence that these forms cannot be religion. Religion in America is probably vaguer, but it is not impossible to the ordinary intelligence, as it is in France. The recent religious movements among students in American colleges offer a concrete illustration of the effect that intellectual liberty has had in preserving religious vitality in America.

In the third place, the people of America are intellectually and morally free to follow the guidance of intellectual and moral leaders. It has been shown that in America it takes about a generation for a new idea, well established by experts, to become popularly disseminated and accepted. It has been true in politics, in education, in religion, more than once. A professor of church history once was asked by a student whether a statement regarding the early Church made by a professor of philosophy was sound. "No," was the answer; "that was the hypothesis thirty years ago, but a different conclusion has since been definitely established. Church history is not his department, so he is about thirty years behind the church historians. I suppose I am about thirty years behind the metaphysicians." Each of those professors represented in turn the people, while the other represented the leader. If, therefore, we may judge of future religious tendencies in America by the present position of intellectual leaders, they are likely to be:—toward a religion less dependent upon intellectual

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hypotheses and therefore less timid of intellectual change; toward a religion more ethical in character; toward a desire for beauty of religious expression, at any rate in public worship; toward a greater independence of literalism as a religious bulwark; toward a more confident belief in the reality of religious experience, and toward a more frequent recourse to the Christian Church in its various forms and through its various instrumentalities, not so much for doctrine as for the expression of devotional feeling, for ethical impulse, and for opportunities of doing good after the teaching and practice of Jesus of Nazareth.

The Appreciation of Music[1]

In Two Parts—I.

By Daniel Gregory Mason

HOWEVER interesting may be the study of an art through the personalities of the artists who have produced it, and such study, since art is a mode of human expression, is indeed essential, it must be supplemented by at least some general knowledge of the long, continuous evolution in which the work of the most brilliant individual is but a moment, a phase. The quality of a man's work in art, and especially, as will be seen in a moment, in music, depends not alone on the depth of his character and the force of his talent, but also largely on the technical resources he owes to others, on the means for expressing himself that he finds ready to his hand. Whatever his personal powers or limitations, the value of his work will be determined not more by these than by the helps and hindrances of his artistic inheritance.

The great edifice of art, in fact, is like those Gothic cathedrals on which generations of men successively labored: thousands of common workmen hewed their foundation-stones; finer minds, architects, smiths, brass-founders, glass-makers, and sculptors, wrought and decorated the superstructures; and the work of each, whatever his personal skill and devotion, was valuable only because it built upon and added to that of all the rest. The soaring spires are firmly based on blocks of stone ploddingly adjusted; the windows, often of such a perfect beauty that they seem created rather than constructed, had nevertheless to be built up bit by bit; and all the marvelous organism of pillars, arches, and buttresses is so delicately solid, so precariously stable, that had one stress been miscalculated, one joint inaccurately made, the whole would collapse. So it is with the edifice of art, and particularly with that of music, which depends for its very material on the labors of musicians. Pigments, clay, marble, the materials of the plastic arts, exist already in the world; but the whole ladder of fixed tones on which music is built is the product of man's æsthetic sense, and had to be created slowly and laboriously by many generations of men. The successions of chords which every banjo-player strums in his accompaniments were the subject of long trial by the mediæval composers. The hymn tune that any boy can write is modeled on a symmetrical scheme of phrases developed by countless experimenters. It took men centuries to select and arrange the eight tones of the ordinary scale, and centuries more to learn how to combine them in chords. And the most eloquent modern works depend on this long evolution of resources just as inevitably as the Gothic spire rests on the hewn stones so carefully laid. In the art, as in the cathedral, the seen rests upon the unseen, the beautiful upon the solid, the complex upon the simple, the new upon the old. The product of a thousand artists, music is as dependent on each as the coral reef on the tiny indispensable body of each insect; and, on the other hand, the individual musician, whatever his ability, is great only as he uses the equipment his fellows have pre-

[1] This essay will form the Introduction to Mr. Mason's book, "From Grieg to Brahms," which is shortly to be issued by the Outlook Company, and in which will be collected the biographical articles on modern composers that have been appearing in The Outlook during the past year.

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pared—"the greatest is the most indebted man."

If, then, we would justly value the half-dozen composers who have done most for music in our day, we must add to our understanding of them as persons a knowledge of the general development in which they play a part; we must gain some sense of that great process of musical growth from which they inherit their resources, to which they make their various contributions, and in relation to which alone they can be fairly compared and appreciated. After examining the general course of musical history, ascertaining some fundamental principles, and applying these principles to our special judgments, we shall be able to perceive the greatest musicians of our day in their relations, and to get a perspective view of modern music in which they shall take their proper places.

If we wish to get an idea of primeval music, to see from what impulses it took rise, we have only to study the musical activities of children and savages, in whom we have primeval man made contemporary, the remote past brought conveniently into the present to be observed. And the common trait most strikingly revealed by such study of children and savages is that both express their feelings by gestures and cries, that under the sway of emotion they either dance or sing. To them quiet, silent feeling is impossible. Are they joyful, they leap and laugh; are they angry, they strike and shout; are they sad, they rock and moan. Moreover, we can discriminate the kinds of feeling that are expressed by these cries and gestures. Roughly speaking, bodily movement is the natural outlet of active vitality, of the joy of life and the lust of living, while it is the more contemplative emotions—love, grief, reverie, devotion—that find vocal utterance. The war-dances and revels of savages, accompanied by drum and tomtom, are gesticulatory; their love-songs and ululations over the dead are vocal. In the same way, children in their moments of enthusiasm are wont to march about shouting and stamping in time, all their limbs galvanized with nervous force; and it is when the wave of energy has passed and they sit on the floor engrossed in blocks or dolls that they sing to themselves their curious undulating chants. Even in ourselves we can observe the same tendencies, checked though they be by counter-impulses in our more complex temperaments: when we are gay, we walk briskly, clicking our heels in time and perhaps whistling a catch; in our dreamier hours we are quiet, or merely hum a tune under our breath. Thus through all human nature runs the tendency to vent feeling, active and contemplative, in those bodily movements and vocal utterances which underlie the two great generators of music, dance and song.

Such activities, however, are by no means as yet dance and song. At first they are no more than mere reflex actions, as spontaneous and unthinking as the "Ow" of the man who stubs his toe. The emotion is felt, and out comes the gesture or cry; that is all. It is the organism's way of letting off steam. It is not expression, not being prompted by a desire to communicate the feeling, but merely by the impulse to be unburdened of it. Before there can be true expression or communication, there must be two more links added to the chain of which these automatic activities are only the first. The second link is imitation. According to a theory widely exploited in recent years, we tend to imitate whatever we see another do. With children the tendency is so strong that a large part of their time and energy is devoted to elaborate impersonation and make believe, and the entire basis of their education is acquired through this directly assimilative faculty. In adults it is less active, but every sensitive person knows how difficult it is not to imitate foreign accents, stammering, and other petty mannerisms, and few are so callous that they can withstand the infection of strong stimuli like the gestures and cries of emotion. The wailing baby in the street-car, who moves all the other babies within hearing to wail also (if they be not already at it independently); the dog baying the moon until all within earshot join in the serenade; the negro at the camp-meeting clapping his hands until the whole company is in a rhythmic ecstasy—these are examples of the contagion of cries and gestures. Bearing them in mind, it is easy to see that the vocal or bodily acts which in the first place are mere reflexes of feeling, performed with

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no thought of expression, but only for personal easement, will generally, nevertheless, prompt similar acts in others. The performances of the individual will not end with himself; thanks to the instinct of imitation, they will be very widely copied.

But now—and this is the third link of the chain—bodily acts set up mental states, and a man cannot gesticulate or vocalize without feeling the emotions of which his actions are, as we say, expressive. "We feel sorry because we cry," writes Professor William James in his brilliant paradoxical way, "angry because we strike, afraid because we tremble;" and whether or not we agree with his extreme view that the mental state is entirely a reverberation of bodily disturbances, we cannot but realize that in all these cases executing the expression tends to give us the feeling. He who persistently smiles will end by being cheerful, and a moderate amount of sighing or groaning will make any one melancholy. Above all, the imitation of vocal movements, such as we all go through at least incipiently when we hear melody, and the "keeping time" that strong dance-music so irresistibly prompts—these actions very noticeably set up in us their appropriate states of feeling. We not only imitate the lip motions and throat contractions of a persuasive speaker or singer, but doing so fills us with the emotion that prompts his utterance. Tired soldiers not only step out to a potently rhythmical tune—that is, they not only imitate the beat—but they actually feel less weary, more energetic, so long as the stimulus lasts. Once a bodily activity is set up, no matter how, it arouses the mental state proper to it; in a word, expression generates emotion.

Obviously, then, if in the first place the natural outlets of emotional excitement are bodily motions and vocal sounds, if in the second place the observation of such motions and sounds arouses the impulse to imitate them, and if finally this imitation produces again in the imitator the states of mind which first set the whole process going, then these motions and sounds, these inchoate germs of dance and song, possess an enormous latent power of expression, and need only to be systematized to become a wonderfully eloquent language. Such a language, in fact, is music.

At this point, however, it is important not to go too fast. These crude gestures and cries by which primeval man expressed his feelings, though they were the germs out of which music grew, were as yet no more music, which is not only expressive sound, but formed, articulate sound, than an infant's cooings are speech. So far they were mere ebullitions, purposeless and formless; before they could become communicative they must become definite, they must take on some organic structure. Now gestures, bodily movements, are very easily grouped together by means of accent. Every walker knows that it is difficult not to emphasize alternate steps, grouping the unaccented with the accented into a cluster of two. Every waltzer makes a similar grouping of three steps—one accented, the other two subordinate. Some such system of grouping is instinctively adopted whenever we have a series of impressions regularly recurring in time. Let the reader, listening to the ticking of a watch, note how impossible it is to attend to each tick by itself. He will inevitably group them in twos; the accent may come on the first or on the last of the group, but he cannot hear them as exactly equal, any more than in walking he can put exactly equal stress on each step. It was this tendency of the mind to group its impressions on a basis of equal time measurements and unequal accents that led at the dawn of musical history to meter or rhythm, which is as persistent in music as it is in poetry. Metrical form was the natural means of giving definition to bodily movements, and as soon as it was developed enough to produce regular, easily imitated steps out of the chaotic gestures of naïve feeling, Dance was born.

At first, of course, metrical form was stumbled upon blindly. Having two arms and two legs, men naturally moved with a symmetry that gradually impressed their minds; obliged by the facts of anatomy to group their motions in twos, they soon took the hint, and beat their drums or struck their cymbals accordingly. The primeval dance was doubtless the march. But soon they began to carry out the principle they had thus chanced upon, and despite anatomy devised the group

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of three. The existence of triple meter is all the proof needed that metrical form is essentially a process of intelligence, not a physical fatality; men grouped their steps or leaps or drum-taps in twos or in threes because such groups were easy to make, to imitate, and to remember. And once perceived, no matter how, such groupings tended to cling, to perpetuate themselves. For they were definite, memorable forms, and they survived all haphazard gestures and vague motions by virtue of the law that what is adapted to its environment will live longer than what is not. In this case the environment was the human mind; and the definite organisms, the metrical forms, survived and developed because the mind could remember them, while all the vague gestures out of which they grew shared the fate of what is indefinite, accidental, inorganic. Thus Dance, which was gesticulation systematized by metrical form, emerged and grew in the human mind, like an animal in a congenial habitat.

For a long while the metrical forms that men could perceive and remember were most rudimentary. Probably it took them centuries to grasp the simple group of three, the basis of such accent-schemes as the waltz and the mazurka. Even to-day we cannot grasp a group of seven, and we perceive larger groups than three only as compounded of the elementary twos and threes.[1]

But gradually men learned to recombine their groups in still larger forms, of which the first groups constituted the elements. Just as in chemistry the basic elements like oxygen and hydrogen, nitrogen and carbon, can combine only in a few simple ways, but the compound molecules thus produced can recombine into the myriad substances of organic chemistry, the sugars and starches and all the rest, so the simple dual and triple measures of music can be built into an infinite variety of figures and phrases. In early dance and folk-song a more and more complex metrical plan thus slowly developed. Two or more of the simple groups of beats, called measures, were combined into a larger group, a recognizable figure or motif; then again motifs were combined into still larger phrases; and finally, as the musical medium became more definite, plastic, and various, phrases were combined in many different types of design, into complete "tunes." In all these regroupings, the wonderful variety of which is one of the most precious resources of modern music, the fundamental procedure was the same—elements alike in duration, but different in accent or significance, were made to cohere in a group or form. Just as in verse the feet, or elementary metrical forms whose elements are single syllables of equal duration but unequal stress, are combined into lines, and later these lines into stanzas, so in music measures are combined in figures, and figures built up into phrases, and phrases into tunes. And as the diversity of the possible forms becomes greater and greater as we advance from foot to stanza, there being few forms of feet but many of stanza, so metrical form in music becomes more and more complex as it evolves, and though all music must be built out of dual or triple measures, it may be built into tunes of an infinite variety of pattern. Each new complexity, however, must be intelligible; it cannot be introduced until men have mastered the simpler groups out of which it is compounded. Beethoven's wondrously intricate texture, Brahms's soaring phrases, would be meaningless to us had we not inherited from thousands of ancestors a sense of the system of regular accents and duration on which their complexities are superposed. From the days, ages ago, when savages first beat a drum in simple march rhythm, up to to-day, when Brahms builds up his extraordinarily intricate fabrics, with their elaborate prosody, their "augmentation," and "diminution," and "shifted rhythm," the evolution of metrical form has been single and continuous; each advance has been built on previous achievements. There are no dropped stitches in this kind of knitting.

Metrical form, however, is not the only sort of form by which sounds can be combined. It is the natural organizing agent of Dance, which, as we have seen, develops out of the movements expressive of men's active impulses; but human nature has also its contemplative side, and this,

[1] Thus "4/4 time" is a compound of twos, "6/8 time" is a compound of threes, and the interesting 5/4 measure, so effective in the second movement of Tschaïkowsky's Pathetic Symphony, is a compound of twos and threes regularly alternating.

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expressing itself in vocal utterance, undergoes another sort of development and results in Song. What, then, are the means by which Song is defined, by which vocal sounds are organized into intelligible and memorable forms? Before we answer this question it will be well to consider for a moment a more general one. What, in general, is a form?

We shall be helped to define a form in general by looking back to the metrical forms we have just been studying. These, we have seen, are groups or clusters of impressions, held together by some similarity, yet also differentiated by some contrast. The two or three beats of the measure-group are similar in duration, yet different in accent. And without both the similarity and the difference, the unity and the variety, they would not be a group. Without similarity they would be a haphazard collection, a chaos; without difference they would all fuse together in one indistinguishable mass. In other words, they exemplify a general fact about forms—namely, that the elements must be alike enough to be associated, and yet different enough to be discriminated. If we cannot associate them, we cannot feel them as a group; they will not cohere. If, on the other hand, we cannot discriminate them, then do they equally fail to make up a form; they simply mingle together into a homogeneous lump. The organs of an organism must be, then, related, yet different; the elements of a form must be both similar and dissimiiar. Unless they are both we cannot perceive them as linked, yet distinct. Bearing this general fact about forms in mind, we may investigate the kinds of form that underlie Song.

Probably every one who has listened to the whistling of factories in a large city at noon has had the curious experience of suddenly hearing amid the meaningless din a pair of tones that mysteriously mate and merge. The other tones seem entirely accidental; they have no relation one to another, and give one merely a sense of vague annoyance. But these two form an intelligible group; we are able to grasp them together, and we take an indescribable pleasure in thus feeling them as parts of one whole. Here is an instance of another sort of musical form than the metrical, a sort that we may call harmonic. Here the grouping takes place on a platform not of time, but of pitch; the two elements of the group have no metrical relations, but in pitch they are somehow related. Now this sort of pitch relationship has played a vital part in music, a part hardly secondary to that of time relationship; so that an understanding of it is important enough to delay us here a moment with some rather dry technical facts on which it depends.

Ordinary musical tones, the notes of the voice, the violin, and the piano, for example, simple as they sound, are, like ordinary white light, rather complex compounds of many simple elements. There are in them seven or eight constitutent or "partial" tones, quite distinctly audible to the trained ear or to the untrained ear armed with suitable instruments; and these partial tones, produced by vibrations in the sound-emitting body whose rates are regularly related, bear a certain fixed relation to one another, like the spectrum-colors that compose white light. Not only this, but each partial tone arouses its own proper sensation in the ear by stimulating there one of the minute filaments called the cords of Corti, each of which vibrates sympathetically to a tone of given pitch and to no other. Now we are to imagine that when an ordinary musical tone is sounded, seven or eight of these little cords immediately start a-tremble, and send to the brain their messages, which combine there into the composite impression we name "a tone." If now another tone is sounded, one which starts into motion another set of filaments, and if furthermore there is one filament now set in motion that was also excited by the first compound tone—if, in other words, the two tones happen to have a partial tone in common, which in both instances excites the same filament in the ear, then we shall have a sense of relationship between the two tones; they will make together a harmonic group or form. This, as a matter of fact, is what happens with any two tones that form what is called a consonant interval with each other, an "octave," a "fifth," or a "fourth." If tones X and Y, for instance, are an octave apart, the second partial tone of X will be identical with the first of Y; if they are a fifth apart, the third partial tone of X will be identical with the second of Y; if they are a fourth apart, the fourth partial tone

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of X will correspond with the third of Y. It is obvious, then, that all these intervals will give us the sense of harmonic form; for they provide all the necessary conditions of a form, having enough in common to be associated by our minds, and enough not in common (their dissimilar partial tones) to be distinguished. When the partial tone in common is so high, and therefore so weak, that it impresses us but slightly, we shall have little or no sense of their being related; such is the case in the so-called imperfect consonances and the dissonances. When, on the other hand, all the most prominent partial tones of one exist in the other, they will fuse into one impression in our minds, losing the characteristic of form entirely, as is the case to some extent with the octave and entirely with the unison. But when, as in the case of fifths and fourths, there are both a distinctly audible partial tone in common and others not in common, then we shall have true harmonic forms.

So much technical detail will be forgiven by the reader who can at all realize how profoundly the entire history of music has been affected by these acoustic and physiological facts. We have already seen how folk-music slowly wrought out the complex metrical forms based upon time-grouping. In the same way, ecclesiastical music wrought out, slowly and laboriously, the harmonic and melodic forms that were based upon pitch-grouping. For a long time vocal utterance was defined only by certain simple intervals like the fall of the fourth, which formed the cadences of Greek dramatic recitation and of mediæval Christian intoning. Gradually ornamental notes were introduced as approaches to the final note; these were varied in pitch, and new ones added, until finally there resulted the ancient modes, precursors of our scale. Then, when two melodies began to be sung at once, the intervals of the octave, fifth, and fourth were again called into requisition, and made the bases of primitive harmony. In the old Organum of the Middle Ages, two voices, a fifth apart, gave the same melody, just as with the Greeks, in the process called "magadising," two voices sang the same tune, an octave apart. So, step by step, pitch relations were perceived and utilized. In all stages of the long progress, whether the interval chosen was the octave or the fifth or the fourth, and whether the tones were sounded in succession as a melodic step, or simultaneously as a chord, the guiding principle was the same; tones were grouped together which had pitch-form, which had partial tones in common and others not in common. A harmonic form, like a metrical form, was always a cluster of tones that could be both associated and distinguished.

It was a long time before these two means of organizing sound were used in combination. Until the seventeenth century metrical form was chiefly used, quite naturally, to define the gesticulatory part of musical material, the product of active emotion, while harmonic form gave coherence to the vocal part, the product of contemplative or religious emotion. Primitive dance either neglected pitch relationship entirely, as in that kind of savage music which uses only drums, tomtoms, clappers, and such percussive instruments, or used only the simplest intervals like the fall of the fourth or the rise of the fifth. And in ecclesiastical Song, all through the Middle Ages, metrical regularity was not only not sought for—it was avoided. Even in the highly artistic song of the great choral epoch which culminated in Palestrina, there was no rhythm. Phraseology depended entirely on the words. Composers avoided anything like an appearance of even sections, in sharp demarcation, balancing each other, such as we now demand. They liked rather to have their melodies cross and interlace like the strands in a basket, making a texture solid but inorganic. To them, coherence was a matter merely of the individual voices; music held together like a rope rather than like a crystal. Indeed, any deeper harmonic unity was not feasible until they had gained more experience in tone relationship. But eventually the secular composers of the last half of the seventeenth century, among whom Arcangelo Corelli is a typical figure, learned to utilize both kinds of form, making them supplement and re-enforce each other in all sorts of interesting and unexpected ways. With Corelli, pure music emerges as an independent art, beautiful as sculpture and promising new powers of expression. By his successors this

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new promise was realized with surprising rapidity. Constantly growing more independent of extraneous aids, developing, thanks to the fruitful interaction of metrical and harmonic grouping, an unprecedented richness and variety, music became in the hands of Bach and Beethoven a strong, flexible, and efficient fabric, adapted to all phases of expression and capable of forming the most complex and self-sufficient structures. Evolved from the crude gestures and cries of naïve feeling by a never-ceasing, ever-widening exertion of man's intelligence, absolute music has become in some respects the most eloquent and penetrative of the arts.

The Filipinos Near at Hand[1]

By an American Woman

ALMOST every statement one can make concerning the Filipinos must be qualified; what is true for one tribe is not true for another. There is far more difference between the Igorrote of Benguet and the Tagalog of Manila than between the latter and ourselves. In the lower classes and the higher there are traits that make the strenuous New Englander, or even the more easy-going Californian, impatient, and at times inclined to say, "It's no use, one can never teach them anything;" but the fact still remains that, unless one has a race prejudice, the Filipino is thoroughly likable.

Naturally, the servant class is the one with which we come in closest contact, and we get the poorest specimens here in Manila. They are not any more successful than is our untrained help at home. They polish the center of the floor and leave the corners untouched. The dust accumulates behind books, and the spider gayly spins his web on the chandelier; but when his attention is called to these matters the Filipino smiles as if he thought it a joke, and cheerfully performs the neglected duty, and as promptly forgets it next day. They are not creatures of routine, nor are they thorough in the work they have to do, but they are neither sulky nor saucy. They go quietly about the house, and although they break dishes, one never hears them slamming doors or rattling dishes as an indication of disapproval. I am now speaking of the servants the Americans hire, who are not in the least the typical Filipino servants. A Filipino of my acquaintance spoke of a coachman as one of those impertinent fellows who had been employed by Americans; she would have none of that kind.

From my friends here I learn that much of the patriarchal system of living still prevails even in Manila. In some large houses there are from twenty to thirty dependents of all degrees from poor relations to cooks and scullions. These persons live about the house, sleeping in corners, and are clothed and fed by the mistress. They marry, have children, and raise them in a harum-scarum way that would drive an American woman to an insane asylum. Again and again I have seen in one of the finest houses here small naked children asleep behind the parlor door, while large-eyed, placid women nursed babes quite unabashed as they crouched on the floor in the hallways. These servants have their home, their clothes, food, and from three to five pesos a month. In a way, I suppose, they earn this money as they nonchalantly polish the hardwood floors or carelessly flap the dust from the center of tables and chairs. They sit on the floor in kitchens in front of a pan of water and wash the dishes that are piled up around them, and stack them edgeways along the wall to dry. Surely their ways are not ours, and it is a shock to the nerves to see a kitchen in the heat of preparation for a banquet of which one is to partake later. It requires some skill to pass between the various dishes being prepared on the floor, where cats and dogs and babies, meats and fruits and vegetables, seem hopelessly jumbled up. I always forget about it later, for a

[1] Of the author of this article the Hon. Bernard Moses, of the United States Philippine Commission, says in a letter to The Outlook: "The topics the article covers have not often been presented by persons having the advantages of observation which the writer of this letter has enjoyed. She has been somewhat more than two years in the islands, and in that time has visited most of the principal towns and many of the smaller villages."

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delicious dinner will almost always come forth from the chaos. Many of these servants have lived all their lives in one family. They feel themselves dependent on their masters, and the idea of their going away or being dismissed never occurs to either master or servant. There is consequently a family feeling between them, and a freedom of intercourse that we, democrats though we are, would not tolerate. A friend told me that his head servant always remonstrates with him when he disapproves any course of action, and sometimes I have witnessed an altercation between a mistress and maid in which the maid prevailed. At one house, I remember, there was a difference of opinion at dinner as to the kind of wine to be served, and the servant had his way; yet they are not considered impertinent by their masters, who say we spoil our servants.

Among the educated classes there is the same attraction of placid nature enlivened by a gayety that is almost universal. Sometimes I look with envy at the untroubled faces of my friends, at their calm eyes and smooth, unwrinkled foreheads. One evening I went to a Filipino ball given in honor of the birthday of Washington, at which a great many Americans were present. Even while dancing our women had a certain strained, fixed look in contrast to the contented, nerveless faces of the Filipino girls.

No matter how friendly our intercourse with the Filipinos, there is always the restraint natural to our peculiar relations with them and the difference of language. I find them reluctant to let me know just what they think on a subject, say of political interest. This is natural, for they never seem to forget the fear of compromising themselves that three hundred years of Spanish rule have impressed upon them. Yet even on questions of no significance they like one to express an opinion for them to agree with. If one can get really intimate with them, as I did with some well-educated girls in the provinces, they will now and then forget the ingrained secretiveness of their race and give one a glimpse of opinions that are perhaps all the stronger for being suppressed. I remember one hot afternoon taking a siesta on a big Filipino bed, with three or four placid-looking, plump girls lying on mats on the floor. We had exhausted the catalogue of the characteristics of the other guests in the house, and, a bullet-hole in the wardrobe attracting my attention, our conversation turned on the insurrection. Perhaps because they liked me, and possibly because they trusted me, they gave me the history of their experiences during the early days of the uprising, when their family was with the insurgents. They talked as our own great-grandmothers might have talked, when they were girls, about the War of the Revolution. At the time of our conversation there was trouble in Batangas, and our troops were carrying out a somewhat severe policy. It was easy to see where the girls' sympathies lay, and yet they were not in favor of the war. They were intelligent, and knew it meant ruin to them and their family if the Americans abandoned the islands; they wanted the Filipinos to stop fighting, but yet, while they were fighting, blood would tell, and they wanted the insurrectos to win.

This is, I think, the key to the situation, and the reason we have for hope that, now peace is once established, it will be lasting. While their people were actually in the field, human nature triumphed over any theory, and even the loyal Filipino men and women sympathized with and sometimes, perhaps, aided their friends and brethren. Now that all is peaceful and their feelings are not aroused by tales of suffering and war, there seems no reason to fear another outbreak. If one wishes to see eyes flash and cheeks burn, he has only to introduce the subject of the friars. This is especially the case in the provinces. The hatred that these people bear to the Spanish friar is a natural one, brought about by centuries of tyranny and oppression. It makes the blood boil when one listens to stories told by those who have experienced this oppression.

The Filipino women have great business talent, and much of the buying and selling is done by them. This trading instinct must be racial, for it has not been eradicated by Spanish dominion nor the tendency of a subject race to imitate the superior. In some of the richest families of Manila there is a business of some kind carried on by the women of the family. They sell *jusi* or *piña* or perfumes,

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or even tobacco and imported goods. Often where the husband is a professional man the wife will add considerably to the income by a business she conducts independently. The whole people are quite un-Spanish in this trait, for I have often been told by intelligent Filipinos that they have no leisure class. We are, of course, accustomed to speak of the Filipinos as lazy and endowed with an ingrained dislike for work of any kind, but the fact remains that I do not know a single family or a prominent man here who has not a profession or who is not engaged in business of some kind. Trade with the majority carries no stigma, as it does in Europe or even in our own country, and you may meet the woman who has sold you *jusi* in the morning at a ball in the evening. Of course there are some exclusive Spanish sets, and Manila is full of cliques, but I have never heard social standing explained on the ground of wealth or leisure. One must, of course, not understand by this manual labor, for which a Filipino has great scorn.

When it comes to the question of understanding the different social cliques, and why one set of people is at swords' points with another, I confess to dense ignorance. It is true, however, that there is little or no solidarity here in society, either political or social.

In general, these people have the perfection of good manners. They have both dignity and poise, and are at the same time amiable and complaisant. Even among the poor and in the provinces there is a natural grace of manner that is rather surprising to a people like ourselves. Even in the remote districts they are not rustics in the real sense of that word.

As to their treachery and cruelty I cannot, of course, speak from experience, but I know that fair-minded officers of the better class have told me again and again that when once you convince a Filipino that the American means what he says and is trying to help him, he is as loyal as our own people. The Filipinos are not harsh with children; in fact, they are too lenient. Of course they love a cockfight, and carry pigs on a pole; they beat balky horses, and jerk carabaos around by a ring in the nose. Some insurrectos have mutilated the dead, and some are reported to have tortured prisoners. Yet at this time, when there is much excitement over the court martials of our officers, and retaliation is the plea in many cases, there are so few authentic cases where Americans have been victims of inhuman practices that it is quite significant. On the other hand, there are many American soldiers who have been treated well and released when taken prisoners. On the whole, including all the races but the Moros, I am sure they can be classed as naturally timid and peace-loving. They are, nevertheless, easily imposed on, and when led by men of strong will are often aroused to deeds which they would not instinctively commit.

The Filipinos are accused of being naturally untruthful, and this may possibly be true; but, as one of our generals here told me, it is a habit engendered by their centuries of intercourse with a people who governed them with selfish aims. They became accustomed to answer questions or make statements as they thought would best please their superiors. If once a Filipino understands that you really want to know the fact, and he is not afraid of compromising himself, he will tell the truth. Children in the schools, when asked why they told an untruth about some trivial matter, have answered that they did not want to be impolite.

I believe the children are the ones who are going to show the results of our work here. This is the reason we are all interested in the educational question. American teachers have been sent to nearly all the islands and have begun instruction in English with both teachers and pupils. A large number of teachers were sent out from America. They came from all parts of the United States. Presidents of colleges and universities, principals of normal schools, and in a few instances reliable teachers' bureaus, were asked to recommend them. Of course, among so many teachers all could not be of first grade. I think, considering all the circumstances, the average is good. The best teachers, on the whole, came from California. This was partly on account of the care and good judgment shown in their selection, and partly because the Western teachers seem to adjust themselves more readily to frontier life and the hardships of a new country than those

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from the East. There have been fewer complaints from the former, and their attitude has been less critical than the latter.

There were a great many unfortunate circumstances attending the arrival of the first transport of teachers. They had been promised commissary privileges at Washington, which means permission to buy all sorts of provisions at the rate at which the army is supplied, which is at least a third lower than the same things can be bought in the open market. In the provinces the commissary was the only source of supply for anything but native food. The order cutting off this privilege worked great hardships, especially in out-of-the-way places. It would have been better had the withdrawal of the privilege been delayed until the civil government had opened a store from which provisions could be shipped to outside places. Freight cannot be rushed into the provinces in this country, and at some seasons there is no transportation whatever on account of impassable roads.

The teachers regarded themselves as a gathering of remarkable persons. They were told that on them depended the future of the islands, which is, in a certain sense, true. Feeling this, however, made many teachers expect that they should have everything made easy. Strangely enough, every teacher hoped to teach in Manila. Enthusiasm wears quickly away in this climate, and in the provinces, where food was poor and everything in the way of luxuries or even comforts lacking, it is not strange that many of them became discouraged.

On the whole, however, those who had any adaptability made friends with the natives and found them of great help. It was not so much an intellectual training that was needed as a facility in getting on under new conditions, and, above all, an interest in the people, and a sympathetic manner and feeling. A lack of sympathy will make the most intellectual and the best-trained teacher fail. These people have a certain reverence for the profession of teaching that we know nothing about at home. The pupils are not only quick and bright, but they are docile and obedient. One teacher told me that she never wanted to teach American children again, it was so much less wearing to the nerves to teach Filipinos. A teacher who, from policy or because she likes her pupils, is friendly and sympathetic, will find herself overwhelmed with flowers and gifts of *jusi* and *piña* embroideries. It is true that some of the women who have come out here to teach have pursued a course of conduct quite contrary to this, and refuse to associate with the natives outside their classes. This attitude should be ground for dismissing a teacher. The Secretary of Public Instruction believes that the American teacher's energy should be concentrated largely on normal work. Instead of giving all or their best efforts to teaching the children, a certain part of every day is spent in instruction in a teachers' school. The fact is that the mainstay of the educational system must be the native teachers, but they must be trained for their work.

Among the adult population there is a strong desire to learn English. Aside from the night schools there is a club here in which courses are given in English, music, drawing, painting, and other subjects. The club is social as well as an association for study, and the balls it gives are among the most elegant in Manila.

The Filipinos are extravagantly fond of dancing. They will sometimes dance from two in the afternoon till four in the morning. A friend told me that once a party went to spend a fiesta week at a town some two hours from Manila, and that they danced all the week. In every small town or village there is a band, and the natives play very well. The Filipino's singing voice is seldom sweet, and so far I have not seen any one who could be called an actor. On the other hand, there are several poets and composers of music, and a number of painters. Operettas in Tagalog and even an opera have been produced.

There is a fine orchestra in Manila, called the Rizal Orchestra, which plays good classical music. Of course society has not yet settled down to its normal condition in the islands, and life is not as gay, they tell me, as before the war. The Filipinos do not find us a very lively people. Our habit of leaving a ball at twelve or even before fills them with astonishment. All the functions begin late, the theaters seldom before nine, as

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no one dines before eight or half-past and even later. The Filipinos are most hospitable, and it is the custom to offer refreshments of fruit, beer, or wine to any guest, even if his call be in the morning. I regret to say that they think we all drink whisky.

The dinners of the better class are most elaborate and elegant. Unlike ourselves, the Filipino does not think that a complimentary dinner should be given to less than twenty or thirty guests. I have sat down in a private house to a dinner of forty covers. I remember saying to a Filipino friend that I wanted her to come informally to dine with us and a few friends, and remarked, incidentally, that our table held only fourteen; she replied, "Yes, it is a pity, for you cannot give dinners." Although the entertaining is lavish, the people live rather simply every day, and in the provinces, even among the rich, rice forms the larger part of the daily diet, to which fish is added, or a little meat.

Many of the girls are notable cooks, and take as much pride in their baking as our own housekeepers. Each little town seems to be noted for its special delicacy, and we have often been regaled with cakes from Pampanga or Bataan, and I remember a tin of most delicious brittle cookies sent from that ill-famed island of Samar. This *regalo* (or gift) habit is one of the characteristics of the country, and you can't get away from it.

Of course when one talks about Filipinos he means, as a rule, the Tagalogs, and often his statements are true only of the inhabitants of Manila. It is almost inevitable that this should be so, for few have an opportunity to study closely the people of all the provinces of Luzon or the inhabitants of other islands. There is no doubt that the Tagalogs are, to use the common expression, smart. They memorize quickly and learn certain things readily, and they are imitative. A number have very good ability, but the majority are half-educated, and if we see the dangers of half-education in our own country, how much greater is the danger here!

There are in Luzon a number of different tribes, and it is surprising to take a map and see how small a part of the island belongs to the so-called civilized part of the inhabitants. North of Manila, along the coast, there is a narrow strip of country containing large towns; some few are important, like San Fernando and Vigan, and there are a number of lesser pueblos, but back of these and north of the lower part of the island is a great section absolutely uncontaminated, except in spots, by civilization. This is the region occupied by the Igorrotes and kindred tribes. There are vast mountain ranges and immense forests where no white man has been and about which we know comparatively little. In one of these provinces the famous head-hunters live, but the accounts of them are vague and unreliable. The Igorrotes of Benguet are among the semi-barbarous non-Christian tribes. Their chiefs and principal men wear coats and even shoes when they are in full official dress. The Igorrotes do not seem as stupid as the Negritos, another barbarous tribe, and they live in houses, while many of the Negritos live in trees, and look much more like animals. Add to these and other barbarous tribes the Moro population, and you can see how complicated is the question of government here. When one meets an educated Filipino and hears him talk, one naturally thinks the Filipinos are ready for self-government, forgetting that among the population of ten million there is a mere handful who can be compared to him.

The climate here has been maligned. It is not uncomfortably hot except for three months of the year, namely, March, April, and May. The evenings are often so cool that one cannot sit without something about one's shoulders. On the seacoast one does not get that stifling damp air which people in America imagine we breathe continually. The "steaming earth" after a rain I have never seen. The interior of the country is hotter than the coast. The great source of trouble here is lack of exercise. There is no incentive to walk; there is no desire to do anything but sit still. For women this seems more trying than for men.

Living in the Orient is not at all the *dolce far niente* existence it is supposed to be. We have a large house and live on the second floor, as is the custom of the country. The lower part of the house has an entresol where there are three rooms. The carriage entrance passes

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directly through the lower part of the house, as through a great hall. In many houses both carriages and horses are kept here, but our horse-stalls are further back, under the kitchen. This stone-paved lower floor for carriage-house and horse-stalls is a feature of the Filipino dwelling. The entrance to the upper floor is through two ornamental iron gateways up a few steps to the marble-paved entresol. A wide stairway ascends thence to the principal floor. Filipino houses have few rooms, according to our ideas; there are never many bedrooms, as the natives sleep four and five in a room. We have only four sleeping apartments upstairs and two in the entresol. Only the finest houses possess the convenience of a separate dining-room. Our rooms are immense, and the effect of them is quite palatial. The floors are of beautiful hard wood, and are kept polished by small boys technically known as "skaters." These little fellows, with rags or pieces of burlap on their feet, run back and forth over the boards till they shine like a piano—that is, if you have good boys.

We have a Chinese cook and a so-called head man, who has no head so far as managing the others is concerned, and who confines his labors to waiting at table and polishing the mirrors and silver. There is a second boy who dusts the bedrooms, makes the beds, sets and helps at table. A coolie does all the menial part of the housework, and a small native boy dusts and arranges the hall and *sala*. I have a sewing-girl who serves as maid and is very good. Downstairs we have a laundryman and two cocheros. This sounds like a sufficient number of servants for a small family, but there is not one who really is trained or has an idea beyond hurrying through his work and getting off to loaf and smoke. We pay two hundred and sixteen Mexican dollars a month wages for work that could be done by three good men at home.

Living is dearer in Manila than in any other city in the Orient. For instance, we pay forty pesos to a cook who could get not more than ten in Hongkong, two days' journey from here. We have a poor market, and beef and mutton are at present the only choice in meat, and we have only canned tomatoes, corn, and peas, with string beans and asparagus, in the vegetable line. The cholera shuts us off from fruit, but even in the best of times we find bananas alternate with the green native orange month in and month out. Chickens are fifty to sixty cents gold, and eggs were seven cents, gold, apiece last week. When we first came here, chickens were twenty cents apiece and eggs fifteen cents a dozen.

We have introduced the civilized custom of strikes, and if it is not the cooks it is the coachmen who throw up work and demand higher wages. I have personally to supervise every bit of cleaning done in the house, and unless I inspect all the bedrooms every day the beds are half made and the wash-basins and pitchers uncleaned.

Manila is a big army post socially, and very gay. The army officers are agreeable, and every one seems to enjoy life here. It has been an interesting experience to come in contact with a set of people who are so evidently persuaded that they belong to a superior caste by the simple fact that they wear shoulder-straps. It has also been entertaining to discover that all the rest of the world belongs to another inferior class called civilians, or, as one officer put it, "they are only cits." Of course a cit is not exactly a pariah, but he is sometimes made to feel that he does not exist socially except on sufferance.

Driving is one of the features of Manila life, and there is nothing more agreeable than to go out in the cool evening and drive behind the pretty, spirited Filipino ponies around the Luneta, or down the Malecon, along the shore of the bay. The nights here are never very hot, but the mosquitoes are a pest.

Probably not one-fourth of the inhabitants appreciate what has been done here politically. Except in large towns, they do not comprehend what they are now allowed to do. In many cases they have not sufficient knowledge to know where they are free, nor courage to insist on their rights. There are some things they can understand, however. I was remarking not long since that the Luneta was much more lively than it used to be, and on the number of beautiful horses and carriages there were in town, when formerly we hardly saw any. The lady to whom I was talking said that during

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Spanish times no one dared to drive a handsome team, for some government official would take a fancy to it and it would be intimated to the owner that such and such an officer wished to buy it. This intimation the owner never dared ignore, and the team was turned over to the official at a nominal price or as a gift. The people know the Americans are not here to do that sort of thing. On the contrary, we have a hard time to get what we want, and pay three prices when we do buy anything.

All this merely touches the surface of a few facts. Laws have been made for the general government, provinces, and municipalities. They fill seven or eight great volumes. Improvements of all kinds, roads, bridges, harbors, parks, better sanitation, schools, hospitals, and, in fact, activities along all lines of progress, have been begun.

Of course many people are dissatisfied, principally Americans who have come out here to make money. They would prefer a government that would spend money lavishly on contracts, and make laws to advance the interests of Americans rather than Filipinos.

There are, no doubt, many Filipinos who are against the Government, too, but they are becoming fewer every day. Tact is the great factor needed in personal dealings with these people, and better manners than the ordinary American citizen considers consistent with his dignity. Possibly there never will be a warm personal feeling for us as a people, for we are of a different race. It is a difficult problem to make the Filipinos believe in our theory that all men are equal, while practically many of our people practice the opposite thing. With the Filipino *social* appears more desirable than even political equality, and if they find that the majority of Americans have a race prejudice against the Filipinos, they will never be joined to us but by ties of interest or fear. It may be, however, that there are enough who have not race prejudice to convince the Filipino people that we practically are their brethren.

Asiatic Russia[1]

DURING the last few years interest in the Asiatic possessions of Russia has been more than ordinarily active in America, for several reasons. In the first place, when the excitement over the discovery of gold in the Klondike and at Cape Nome began to wane, it was natural for Americans to speculate about the existence of additional rich gravels and other metalliferous deposits in Siberia, and to consider opportunities that might possibly be open on the far side of Behring's Straits. In the second place, the diplomatic situation created by the Boxer uprising, and the share of the United States in its settlement, brought widespread attention to the regions lying beyond the Chinese boundaries on the north. The gradual progress of Russia from the north to the southeast over Asia, and its effect upon commerce, touched all the nations of Europe and America upon a sensitive spot. The construction of the Siberian railway, the growth of settlements, the installation of mining enterprises by the Russians, all opened markets which Americans were peculiarly fitted to supply. The tariff dispute and the sudden duties levied by Russian authorities upon imported goods of this character raised the questions to an international importance, and filled our newspapers with discussions of the reasons which might be back of the action. And, aside from all these considerations, it must be appreciated that, since the trip of Mr. George Kennan and his work upon the exile system, very great interest has been felt in this country in Siberia, because of the humanitarian problems there presented.

The field for a book upon Asiatic Russia was thus opened, and it has been occupied with very satisfactory results by the writer of the one before us.

Two or three years ago people in this country were generally made aware, both by occasional items in the daily press and by magazine articles, that Professor George Frederick Wright, of Oberlin College, was pursuing geological investiga-

[1] *Asiatic Russia.* By George Frederick Wright, LL.D., F.G.S.A. McClure, Phillips & Co., 1902. 2 vols. $7.50, net.

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tions in Siberia. Professor Wright's name had already become very familiar in America, because more than any other writer he had made available for the general reader information regarding the glacial period, and regarding its relationship to the early appearance of man in America. At once a writer of a clear and forcible style and a speaker of skill and long experience, Professor Wright was peculiarly qualified to make these problems known. Having labored long upon the phenomena of the glacial period in North America, it was natural that he should be attracted by the same problem in northern Asia; but once on the ground, and impressed with the great interest which a general treatment of Siberia would afford, he has prepared, in addition to purely scientific observations which find their appropriate place of publication in the proceedings of learned societies, this general work on Asiatic Russia.

The subject is treated in five parts, as follows: Physical Geography; Russian Occupations; Political Divisions; Social, Economic, and Political Conditions; Natural History. The main points of interest are thus covered, but they all dovetail one into the other. Thus, the physical geography is of vital import, not only in connection with the early history and the advance of the Russians, but also in its influence upon the present conditions, political and economic, and upon the natural history. Moreover, the vast river systems and the boundless plains, the arid and alkaline wastes, the grand and lofty mountains, and the problems met and solved, or being met and solved, by the settlers, constantly suggest to an American reader parallels with the development of our own country. Both now and as future years roll by, people on this side of the Pacific will follow the progress of events in Siberia as furnishing an illustration of the way in which a different people and with different social and political organization attacked very similar problems.

Professor Wright seems to have read widely in the Russian sources of information and to have made good use of the data thus afforded. So far as possible in the time at his command in so vast an area, he has checked up the generalities by his own observations. Himself a field-worker and observer of wide experience, he has seen much which would not have been apparent to a non-geological traveler, and as a result has prepared a work which deserves to be widely read and pondered by Americans.

Setting aside the purely descriptive matter, we may select from the remainder the following topics as of special interest.

As contrasted with North America and Europe, there has been no general glaciation in northern Asia. Evidence of glacial action is limited to the immediate neighborhood of the mountains. On the contrary, there is indubitable proof of very recent submergence beneath the ocean, which must have spread from the north far up into the mountains to the south and southwest. Even since the retreat of the oceanic waters there is no lack of evidence of important changes of climate in the arid region sufficient to produce a great rise and fall of the waters of the Aral Sea and the Caspian—and perhaps to be connected with the legends, Biblical and otherwise, of a great deluge.

The advance of the Russians and their conquest of the country are shown to have been in large degree inevitable. Having once settled in western Siberia, it became necessary to protect their people from more or less savage or hostile neighbors and to spread the mantle of authority over them. The whole course of events is a close parallel to the advance of our own people westward. That designs on India and hostility to British interests in that quarter are necessarily implied does not follow. There are natural boundaries which will be or have been reached and which will stand. That, however, both through China to the open waters of the Pacific and through Persia to the waters of the Indian Ocean railways are imperatively needed admits of no argument. National jealousies cannot, in the nature of the case, keep this great northern land pent up from southern outlets.

Professor Wright takes sharp issue with Mr. Kennan upon many aspects of the exile system, and is much more favorable to the Russian Government than is the latter. Admitting the objections to the whole system as a system, he yet seeks to show that the same maladministration and cruelty to prisoners prevail even in

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many States of the Union, and that the relative disproportion is not so great as had been believed.

The principal impression left upon the reader by a careful perusal of the book is the vast significance of this enormous northern empire. When population shall have followed its normal increase for a century longer, and when across this great belt shall have been established a dominant people of the same language, race, and form of government, a large part of the Pan-Slavish dream will have been realized.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Adventures of Captain John Smith. By E. P. Roberts. Illustrated. Longmans, Green & Co., New York. 5¼×8¼ in. 307 pages. $1.50, net.

This is a book for boys, and a good one. The story of the most romantic and one of the most heroic figures in our colonial history, the adventurous and chivalrous founder of Virginia, is here related as traditionally given, and with no effort to discriminate between facts and fictions.

American Jewish Year Book, 5663, October 2, 1902, to September 21, 1903. Edited by Cyrus Adler. The Jewish Publication Society of America, Philadelphia. 5×7½ in. 318 pages.

Around the Capital with Uncle Hank. By Thomas Fleming. Illustrated. The Nutshell Publishing Co., New York. 7×8½ in. 346 pages.

Biography of a Prairie Girl (The). By Eleanor Gates. The Century Co., New York. 5×7½ in. 320 pages. $1.50.

Altogether a charming book, one which no lover of the true, the natural, and the simple in literature can afford to leave unread. It tells of the fun and the hardships in the life of a little girl twenty-five years ago out on the Northwestern prairie, quite at the edge of advancing civilization. The author has succeeded wonderfully well in reproducing the childhood of a genuine girl (not a perfect child by any means, and therefore all the more interesting), and she has with true art avoided the melodramatic and the excessively emotional. The book is sound and wholesome, and it is also decidedly entertaining.

Blood of the Nation (The). By David Starr Jordan. The American Unitarian Association, Boston. 4½×7 in. 82 pages. 40c., net.

The blood of a nation determines its history; conversely, the history of a nation determines its blood. It is a truism that the character of men controls their deeds, but it is equally true that the character of a nation is made by its past history. In the present volume Dr. Jordan writes impressively on these subjects. A good illustration is taken from the alleged decadence of France, in which he shows that physical causes, social repression, and religious intolerance have worked against the growth of it, as of other countries. More than these, however, is the effect of war. The spirit of democracy is essentially a spirit of peace, and the remedy for all ills is to be sought in peace and justice, equality among men, and the cultivation of the so-called Christian virtues.

Boys of Waveney (The). By Robert Leighton. Illustrated. G. P. Putnam's Sons, New York. 5×8 in. 323 pages. $1.25.

It is amusing to note how the American boy in this story of English school life is modeled on the adult specimens of his class as novelists find them. He scatters gold in all directions. The fun and trouble he and his fellows share will interest young readers, but they need to sit in judgment on moral flaws which the author does not point out. In observing the code which conceals a comrade's offenses boys held up as models practice evasion and deception as something commendable; crime is protected, innocence suffers, and tragedy results.

Call of the Sea and Other Poems (The). By L. Frank Tooker. The Century Co., New York. 4½×7 in. 159 pages. $1.20, net. (Postage, 6c.)

Christian Apologetic (A). By Wilford L. Robbins, D.D. Longmans, Green & Co., New York. 5×7 in. 193 pages. 90c.

Dean Robbins has compressed a great argument into small compass, convenient for those lacking time to grapple with big volumes. The aim is to vindicate the reasonableness of believing that Jesus Christ is the supreme revelation of God. The line taken mainly coincides with the modern preference for ethical grounds as superior to miraculous, but specially insists on the reality of Jesus' resurrection as narrated. The general relation of miracles to other providential dealings of God is left to be adjusted by an age advanced to a more perfect synthesis of knowledge than ours. The blending of the progressive and the conservative, which characterizes some of the best minds in the present period of transition from old to new modes of thought, is reflected in the contrast between Dean Robbins's treatment of miracles, and of the divinity of Christ; as to the latter risking the old and perilous dilemma, Either he was God, or he was not a good man.

Christian Point of View (The): Three Addresses. By George William Knox, Arthur Cushman McGiffert, Francis Brown. Charles Scribner's Sons, New York. 5×7½ in. 89 pages. 60c., net.

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Christmas Greeting (A). By Marie Corelli. Dodd, Mead & Co., New York. 5½×8¼ in. 340 pages. $1.50, net.

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Complete Works of Samuel Lover. (New Library Edition.) Illustrated. Little, Brown & Co., Boston. 6 vols. 5×8 in. $9.

This very tasteful edition meets all the requirements which its name suggests—The New Library Edition. The books are well made, printed from a good clear type and tastefully bound in green, with gilt stampings and titles on the backs. "Rory O'More," to which the initial volume is given up, contains an introduction which is both biographical and descriptive.

Condensed Novels: New Burlesques by Bret Harte. (Second Series.) Houghton, Mifflin & Co., Boston. 4½×7 in. 236 pages. $1.25.

The first series of burlesques or parodies of the work of living novelists was written by Mr. Harte some twenty years or more ago, and no one but Thackeray has ever written as cleverly in this particular vein of jovial foolery. The second series is almost equally good. Anthony Hope, Marie Corelli, Hall Caine, Conan Doyle, and others come in for good-natured, humorous satire, and the parody extends beyond style to include construction and plot-treatment.

Crisis (The). By Winston Churchill. With Illustrations from the Scenes of the Play. (James K. Hackett Edition.) The Macmillan Co., New York. 5×8 in. 522 pages. $1.50, net.

Cross Country with Horse and Hound. By Frank Sherman Peer. Illustrated. Charles Scribner's Sons, New York. 7×10¼ in. 352 pages. $3, net.

This is the first book on this subject to be put forth in this country, and certainly both author and publisher may well be congratulated. In externals the book is eminently attractive—its large page with open type and broad margins, its excellent paper, its colored full-page prints and other illustrations, all give it distinction. The merit of the book as a plainly and well written exposition of all that a man who wishes to ride to hounds should know is equally commendable.

Daughter of the Sea (A). By Amy Le Feuvre. Thomas Y. Crowell & Co., New York. 5×8 in. 369 pages. $1.50.

The interest of this novel centers around a lifeboat, whose master-builder is a girl. Later, she pulls an oar in it when it breasts the waves on missions of mercy. The fisher-folk among whom she has been brought up are wreckers, and she must needs hide her boat in the "Witches' Hole" lest they destroy it. How she and her crew stand at last in graver perils than those of the sea, how the lifeboat becomes common property and the wreckers life-savers, make thrilling chapters. The religious tone of the book is sound and sweet—though the Rev. Mr. McFarland's surrender of his church to reform old Mr. Carteret seems rather a strained proceeding.

Descriptive Analyses of Piano Works. By Edward Baxter Perry. Theodore Presser, Philadelphia. 5×8 in. 290 pages.

Essays in interpretation of individual compositions for the piano are generally uninteresting, for the very reason that every genuine pianist must interpret for himself, or else become mechanical and imitative. This volume of Mr. Perry's, however, is so simply, so unaffectedly, and so sensibly written that it disarms the critic of his prejudice. The author, although thoroughly familiar with the compositions which he analyzes, and appreciative of the poetry and sentiment which all great musical compositions express, is never rhapsodical, and therein sets a good example to musical critics much more widely known than himself. It will add to the interest of the reader of Mr. Perry's volume to know that the author, although blind, is a pianist of distinct gifts, whose public recitals in various parts of the country entitle him to excellent rank among American musicians. Some of the typographical features of the volume indicate that the good taste of the author is not shared as it should be by the publishers.

Drillmaster of Methodism (The). By Charles L. Goodell. Eaton & Mains, New York. 4½×7 in. 248 pages. $1.25.

Edges. By Alice Woods. Illustrated. The Bowen-Merrill Co., Indianapolis. 6×8¼ in. 207 pages.

The story is short and of no great value, the printer's work is artistically done, and there are some promising illustrations by the author. The happily ending love affair of two artists and the heroine's experiences in the Latin Quarter furnish the themes.

Famous Composers. By Nathan Haskell Dole. (Holiday Edition.) Illustrated. Thomas Y. Crowell & Co., New York. 5×8 in. In two vols., per set, $3.

A treasure-trove for music-lovers and for all who care for true stories of life as struggling, conquering genius finds it is contained within these attractive, red-bound volumes sent forth in a dainty box quite ready for holiday presentation. The list of twenty immortals considered begins with Palestrina, "father of harmony" and "reformer of church music," who in 1565 set for all who should come after him the pattern of ecclesiastical music, and ends with Wagner; it includes Purcell, Bach, Handel, Gluck, Haydn, Mozart, Beethoven, Rossini, Weber, Schubert, Spohr, Meyerbeer, Mendelssohn, Schumann, Chopin, Berlioz, and Liszt; portraits of all save Mendelssohn are given. The work makes a useful and pleasing reference-book alike for the lay student of music and the serious specialist. There is no reason why it should not appeal to very youthful readers whose lagging interest in their music lessons needs a stimulant.

Fighting Frigate (A), and Other Essays and Addresses. By Henry Cabot Lodge. Charles Scribner's Sons, New York. 5½×8¼ in. 316 pages. $1.50, net.

The writings of Senator Lodge already form no inconsiderable contribution to our knowledge of American history; but his latest volume should stand at the forefront of his work. In point of time, the biographical chapters range from John Marshall, Oliver Ellsworth, and Daniel Webster, to Governors Greenhalge, Robinson, and Wolcott. The most prominent of all is the chapter on the frigate Constitution, an address delivered five

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years ago in the Old South Church, Boston, on the occasion of the frigate's return to the Charlestown Navy-Yard. Mr. Lodge reviews the history of a hundred years from the launching of the frigate in 1797 to the day, a century later, when the address was given. Notable as is the volume as a contribution to history, the most important and certainly the most timely of all the papers included is that on the treaty-making power of the Senate. This power, says Senator Lodge, has always been held, as the Constitution intended, to be equal to and co-ordinate with that of the President, except in the initiation of the negotiation, which can of necessity be undertaken by the President alone. "The Senate has the right to recommend entering upon a negotiation, or the reverse, but this right it has wisely refrained from exercising, except upon rare occasions. The Senate has the right to amend, and this right it has always exercised largely and freely. It is also clear that any action by the Senate is part of the negotiation, just as much so as the action of the President through the Secretary of State." In other words, concludes Mr. Lodge, the action of the Senate upon a treaty is not merely to give sanction to the treaty, but is an integral part of treaty-making, and may be taken at any stage of the negotiation.

Fascination of London (The): Hampstead and Marylebone. By G. E. Mitton. Edited by Sir Walter Besant. The Macmillan Co., New York. 4½×6½ in. 112 pages. 90c.

A new volume in the series, projected by Sir Walter Besant, of handbooks to the different sections of London. The region of Hampstead Heath is particularly rich in the literary and historical associations which give the peculiar "fascination" to the great city, which Sir Walter felt so strongly.

Flight of Pony Baker (The). By W. D. Howells. Illustrated. Harper & Bros., New York. 5×7½ in. 223 pages. $1.25, net.

Pony's mother was too kind to him. She called him "Pony, dear," before the other boys, so that they made fun of him. That is why he decided to run away. There were other reasons, too. Jim Leonard put him up to his plans of joining the Indians, of being a circus man, and of going off on a raft. Not that Jim Leonard was really bad; he was rather harebrained, and Pony did not like to be called a "cowardy-calf." These boys of Boy's Town, in southern Ohio, not long after the Mexican War, are not vulgar, but neither are they young gentlemen. They are just the wholesome sort of amiable young savages that healthy boys are sure to be when they are not perverted by artificial conditions. The altogether grown-up person, uncompromisingly youthless, will find nothing worth reading in this story, but we doubt if any reader of it can really remain altogether grown-up. As for boys, they will not merely read this story—they will live in it. There is not a false note from beginning to end, though there is no lack of genuine sentiment as well as exuberant spirits. It is true that one incident of a supernatural sort, which is quite unessential to the course of the tale if not unconnected with it, seems to us a noticeable defect, but boy readers will probably not find it so. Mr. Howells has anew shown himself to belong to the elect who not only remember the boy's point of view but also can reproduce it.

Founding of Fortunes (The). By Jane Barlow. Dodd, Mead & Co., New York. 5×7½ in. 347 pages. $1.50.

When anything Mrs. Ginnelly disapproved of was mentioned, she said, "O, indeed, me dear!" and she often gave this response if a neighbor spoke of Timothy. He was her seven-year-old grandson, who, sent forth with a penny for the purchase of two good cabbage-heads, returned with one, reporting that cabbages had "riz to twopence apiece," when in reality he had made a halfpenny on the transaction. He became a merchant prince and a baronet. But he did not have things all his own way. The social reformer was there to vex him and to build model cottages where he did not want them. The quaint peasant folk of Port Maguire are drawn with Miss Barlow's usual skill in depicting Irish life and character.

Haunts of Ancient Peace. By Alfred Austin. The Macmillan Co., New York. 5¼×7½ in. 184 pages. $1.50, net.

We wish that Mr. Alfred Austin might have been more specific in telling us just where his "Haunts of Ancient Peace" were located, so that the wayfaring man, though a fool, might understand. We suspect that Hurstmonceaux is one of the haunts, and that others lie in Kent and Sussex. The author says: "Passing from Kent to Sussex is like passing from one society to another. Kent is softer—I do not mean in climate, but in aspect—more refined, more careful of itself, a little more self-conscious, in a word, more civilized. Sussex once had its iron-works, as its hammer-ponds to this day testify; but these have disappeared, and Sussex seems well pleased to have got rid of them. There is a rooted rusticity in Sussex folk, which would ill accord with manufacture of any sort." We could well have had more of these distinctions between various sections of England; instead, we have a wealth of colloquy—the kind that Mr. Austin has already given us in those books, notable for grace, feeling, and suggestion, "The Garden that I Love," "In Veronica's Garden," and "Lamia's Winter Quarters." The poet's conversation with the grave Veronica and the playful Lamia is frequently suggestive but generally only restfully lulling, as befits such a subject as "The Haunts of Ancient Peace."

Henchman (The). By Mark Lee Luther. The Macmillan Co., New York. 5×7¾ in. 376 pages.

Reserved for later notice.

Holy Land (The). Painted by John Fulleylove, R.I. Described by John Kelman, M.A. The Macmillan Co., New York. 6×9 in. 301 pages. $6.

As a work of art this volume is unsurpassed. Its ninety-two illustrations are reproductions of the original pictures in water-color by Mr. Fulleylove, exhibited in London last spring. Facing these are reprinted the descriptions given in the catalogue of the collection—a most important adjunct. Mr. Kelman writes

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as one who has traveled through the country with open and discerning eyes, and with what so many travelers lack, an eye for color in all its varieties. The coloring of the illustrations is peculiarly Syrian, and of this Mr. Kelman has much to say in critical appreciation. One knows not where else to find pictorial representations of Palestine and its people so faithfully reflecting the impression made upon the eye of the traveler. The text, without attempting to add to scientific knowledge, deals with the geography and history of the land and the spirit of the people, freely introducing notes from the traveler's journal for illustration of the country and its life. A deeply religious spirit suffuses the whole, frequently kindled and stirred by contact with memorials of sacred scenes. The gift of imagination is requisite for any adequate interpretation of the Holy Land. In this, with its vision of the historic background of the present scene, Mr. Kelman is fully adequate to his subject.

House Building and Other Poems (The). By Marshall Bruce Williams. R. Brimley Johnson, 8 York Buildings, Adelphi, London, Eng. 6¾×9 in. 104 pages.

All the verse in this book is not poetry, nor is it all good verse. For beauty and depth of thought and metrical grace and finish one number of the collection commands more than passing attention. "Expoliation" is the best; it reminds one—perhaps overmuch—of "Locksley Hall." "The Other Side of the Shield" is rather startling. Jupiter is represented as inviting Jehovah to take his place among the ancient gods, leaving "mankind to study how to improve the breed;" the author intends no blasphemy, but rather to teach that it is time for man to apply himself to his own development and cease shifting his responsibilities to Deity.

House Under the Sea (The). By Max Pemberton. Illustrated. D. Appleton & Co., New York. 5×7¾ in. 346 pages. $1.50.

A marvelous cavern within a deadly reef in the Pacific Ocean; a bloodthirsty wrecker with his ruffian companions; his young wife, helpless to escape from the life she loathes; the coming of her rescuer and the thrilling events which result in her freedom, her husband's death, and her happy second marriage—these are the elements which the author has with excellent skill woven into a compact and readable romance.

In Memoriam. By Alfred Tennyson. (Thumb-Nail Series.) The Century Co., New York. 2¾×5 in. 157 pages. $1.

Insane Root (The). By Mrs. Campbell Praed. Funk & Wagnalls Co., New York. 5×7¾ in. 380 pages. $1.50.

A woman has two lovers—a handsome man with an evil soul, a homely man with a noble soul. The latter, Dr. Marillier, assumes the body of the former, Ruel Bey, while it lies unconscious, and seeks Rachel. She perceives a difference of temperament and conduct, and presently begins to recognize Marillier. In developing this weird situation Oriental passion and mysticism are well handled and the events of every-day life at a foreign embassy in London are so used as to give an impression of realism. The meaning and vitality of the romance lies in its unusual presentation of the old but ever-interesting problem of the Soul and the Body. Perhaps it might be termed uncanny, but so might "Dr. Jekyll and Mr. Hyde."

Jan van Elselo. By Gilbert and Marion Coleridge. The Macmillan Co., New York. 5×7¾ in. 416 pages.

The days and ways of the grim Alva and the Holy Office in the Netherlands under his Most Catholic Majesty Philip the Second of Spain, and the gallant resistance of the sturdy Dutchmen to their cruel persecutions, offer ample opportunity to the historical novelist. The present authors have made good use of this material in a story of battle, intrigue, and "hairbreadth 'scapes" by land and sea.

John James Audubon. By John Burroughs. (Beacon Biographies of Eminent Americans.) Small, Maynard & Co., Boston. 4×5¾ in. 144 pages.

To present the story of the busy life of the great ornithologist within the limits set for these little biographies was no easy task, but Mr. Burroughs, to whom the work must have been a congenial one, has succeeded well. He has interpreted with sympathy and insight the indomitable spirit, the strong love of nature, and the persistent energy which, in spite of the trials and disappointments which met Audubon at every turn, kept him steadily and cheerfully laboring till his great work was done.

Life of a Woman (The). By R. V. Risley. Herbert S. Stone & Co., Chicago. 5×7¾ in. 325 pages.

A somewhat overwrought story, not without a thrill of human interest, written in an abrupt, nervous style.

Love, Laurels, and Laughter. By Beatrice Hanscom. The Frederick A. Stokes Co., New York. 5×7½ in. 156 pages.

Reserved for later notice.

Manor Farm (The). By M. E. Francis (Mrs. Francis Blundel). Longmans, Green & Co., New York. 5×7¾ in. 376 pages. $1.50.

This is a wholesome romance of the Dorsetshire country. It concerns the endeavors of two farmer cousins to bring about the marriage of their son and daughter for the welfare of the old manor farm. The plot, which is a simple one, is developed with naturalness and humor, and the story ends happily with a genuine love match between the young people. The author is thoroughly familiar with the customs and dialect of these English rustics, and her pictures of the homely life among the farms and dairies are delightful.

Messages of the Masters. By Amory H. Bradford, D.D. Illustrated. Thomas Y. Crowell & Co., New York. 5½×8½ in. 262 pages. $2, net. (Postage, 20c.)

Ten great paintings here preach ten sermons in essay style. Dr. Bradford rightly holds that many artists and poets must be accounted among the world's great preachers. For himself, he undertakes the office, not of critic, but of interpreter of their religious teachings. If this is at all new, it is most desirable; if effective, as here, it is laudable; it has the merit of coming at spiritual realities by a fresh and attractive way of approach, and of rousing

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attention by an unfamiliar and a winsome note. Among the ten paintings, each of which is reproduced in a full-page photogravure, each reader will have his favorite. Among the most striking, at least to those who have seen the inimitable originals, is Turner's "Old Téméraire"—the kind of work, says Dr. Bradford, that "would have caused a Parsee to fall on his knees in worship." Its message, as here interpreted, is "The Mystery and Ministry of the Sky"—"one hour beneath the stars will tell us more of God than all the sages can." It is significant of the fine discernment of the interpreter that among the pictures of the Nativity, which, with one exception, make the Holy Child the central figure, he has singled out that one—Burne-Jones's. "No other painting of the Nativity that I know," says Dr. Bradford, "makes so much of the human beings present at the birth of Jesus, and so little of the Divine Child." This is true to life and history. "Jesus has now the larger place in the world's thought and life, but the process by which he has grown to it has been slow." Had these "Messages" been preached from texts instead of paintings, they would have been sermons of a more conventional but not more real sort, and could hardly have gained in effectiveness, or in originality and comprehensiveness of treatment.

Millionairess (The). By Julian Ralph. Illustrated. The Lothrop Publishing Co., Boston. 5¼×7¾ in. 422 pages. $1.50.

The heroine, a "dainty, soft, silken creature," the newspaper notices of whose philanthropies "made a printed ribbon fifty feet long," is worth knowing. She has a nice lover, who in the very beginning of the book astonishes a club of clever people (Mr. Ralph says they are clever) by witty answers to questions which might be considered dull but that they are put by the brilliant "Boozers" (American for *Beaux Arts*). The energetic young clergyman who helps the millionairess in working out her sociological problems, the preacher who preached faith to his people hoping to find it for himself afterward, the clubman who wishes women to take life seriously, the Van Ness sisters who borrow the heiress's house in which to give at her expense an entertainment discrediting her, furnish a character cast strong enough for the development of a powerful novel. The book is not that; but it is interesting, although the discussions are wearisome at times. The saint—Bryan Cross's sister—is too saintly; and the villain is an unnecessary evil.

Our Lady of the Beeches. By Baroness von Hutten. Houghton, Mifflin & Co., Boston. 5×7½ in. $1.25.

A charming and original bit of fiction; letters between the Lady and an unknown author whose book she has read introduce the characters and reveal their growing regard. Then is told the story of their unexpected meeting in a Maine forest camp, their confession of mutual love, and their final inevitable parting. There is delicacy as well as frankness in the recital, and a fine appreciation of nature pervades the whole. There is a little vagueness about the moral issue involved (the Lady is a married woman) and also about the future outcome of the romance.

Poetry of Robert Browning (The). By Stopford A. Brooke, M.A. Thomas Y. Crowell & Co., New York. 5½×8 in. 477 pages. $1.50, net.

Reserved for later notice.

Red Folk and White Folk. By Therese O. Deming. Illustrated by Edwin Willard Deming. The Frederick A. Stokes Co., New York. 8×10 in. 74 pages. $1.60, net.

Little people will like this book, for it tells how the coon came to be striped, the rattlesnake to shed his skin every year, the eagle to make the echo; it explains how the coyote brought fire to man, why the rabbit has no tail, how Mamma Elk saved a little red baby and gave it her name. These and other important matters are set down in big print accompanied with delightful illustrations. The explanations are from the Indian's point of view, and they may not be scientific, but then the Indians lived in the woods, and the Indians ought to know a part of the truth about wild things, anyway.

Richard Gordon. By Alexander Black. Illustrated. The Lothrop Publishing Co., Boston. 5×7¾ in. 506 pages.

A New York lawyer of good family and fine ambition is the hero of this story, and a fragment of his career in politics and the Spanish War affords the action. There is an engaging portrait of Richard Croker, and some revelation of Tammany manners and methods. The barrier which long keeps the lawyer from the woman whom he loves is her girlhood elopement without marriage and her conviction that this makes it impossible to accept his love. Her confession and her ultimate yielding to his honorable suit are dramatically told, and the tale ends happily.

Searchers (The). By Margaretta Byrde. The Funk & Wagnalls Co., New York. 5×7¾ in. 452 pages. $1.50.

The searchers are looking for God, or for faith in him. Fine ladies and gentlemen, poor folks, newspaper people, and parsons are all engaged in the quest. There is a good deal of human nature and some clever character-drawing in the novel, and too much of Vanity Fair for even those who are not religiously inclined to weary over it. A nobler ending might have strengthened the story. Instead of succumbing to her sorrows, Eve should have redeemed herself in service to humanity; she is weak throughout, and the reader, whose affection she wins, feels that she deserved better at the hands of the author.

Select Translations from Old English Poetry. Edited by Albert S. Cook and Chauncey B. Tinker. Ginn & Co., Boston. 5×7½ in. 195 pages. $1.

Son of Gad (A). By John A. Steuart. D. Appleton & Co., New York. 5×7½ in. 418 pages. $1.50.

The most interesting character in this tale of the Scottish Highlands is a fierce old laird who has been forced out of his ancestral castle by financial stress and occupies a small estate where one of his retainers lived years before. The son of this retainer, having made millions in America, is the new owner

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of the castle, and has incurred the violent enmity of the laird, which changes by gradual steps to cordial friendship, and an alliance follows between his son and the millionaire's daughter. The contrast between the Highlanders and the dashing American financiers who are brought together in the castle under the new conditions is effectively portrayed.

Study of the Gospels (The). By J. Armitage Robinson, D.D. Longmans, Green & Co., New York. 5×7 in. 161 pages. 90c.

In this little volume the process and results of modern criticism are simplified for ordinary readers. On the mooted question of the authorship of the Fourth Gospel a strong argument is made for the conservative side.

Sunday Evenings in a City Pulpit. By the Rev. G. H. Morrison, M.A. (Second Edition.) A. C. Armstrong & Son, New York. 5½×8¼ in. 292 pages.

Mr. Morrison found these discourses helpful in solving for him in his Glasgow charge the problem of the second service. They are born out of a thorough knowledge of the Bible. For Biblical criticism the author has no concern; he takes his text at its face value and draws deep suggestions out of it. Unpromising texts often yield him rich material; *e. g.*, the choked wells that Isaac digged again. These sermons are not only profitable for reading; preachers who would excel will find them worth studying.

Ten Commandments (The). By R. W. Dale, LL.D. Thomas Whittaker, New York. 5×7½ in. 308 pages. $1.50.

This is a new edition of a standard work by the statesmanlike pastor of Birmingham (England). It bears frequent witness to his sturdy Puritanism, and to the practical concern for the ethical and social interests of religion, because of which a revival of Puritanism is desirable to-day.

Theology and the Social Consciousness. By Henry Churchill King. The Macmillan Co., New York. 5½×8 in. 252 pages. $1.50, net.

Reserved for later notice.

Upper Currents (The). By J. R. Miller, D.D. Thomas Y. Crowell & Co., New York. 4½×6¾ in. 266 pages. 85c., net. (Postage, 8c.)

This is one of the best of Dr. Miller's many little books. Both in an ethical and a religious way it is cheery and tonic in its counsels how to make the most and best of life, both in its opportunities and its trials, which also are opportunities. Additional charm is imparted to it by apt and frequent poetical quotations.

Whirlwind (The). By Rupert Hughes. The Lothrop Publishing Co., Boston. 495 pages.

A strenuous tale of war, politics, and love. The hero begins as the ragged son of the village washerwoman and the town drunkard. His end is achieved by the assassin's bullet just as he seems likely to become President of the United States. The Civil War is the arena of much of the action, and the love story is interesting and, for the most part, wholesome.

Woman's Manual of Law. By Mary A. Greebe, LL.B. Silver, Burdett & Co., New York. 5×7½ in. 284 pages. $1.50.

A very sensible, plainly expressed talk about the underlying principles of law and their practical application to business and the management of property. Not only women but most men not lawyers will find this a useful book.

Through a typographical error in our account of the Episcopal Church Congress published in The Outlook for October 25, it was incorrectly stated that Dr. Fenwick opened the discussion on the drama. In point of fact the discussion was opened by Dr. Lubeck, of the Church of Zion and St. Timothy, New York City.—THE EDITORS.

Thanksgiving Proclamation

President Roosevelt has issued the following Thanksgiving Proclamation:

According to the yearly custom of our people, it falls upon the President at this season to appoint a day of festival and thanksgiving to God.

Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had, on the whole, more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises, and each has known years of grim trial, when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drought or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart.

Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting. The year that has just closed has been one of peace and overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying.

For this we render heartfelt and solemn thanks to the Giver of Good; and we seek to praise Him not by words only, but by deeds, by the way in which we do our duty to ourselves and to our fellow-men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 27th of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations, and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

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